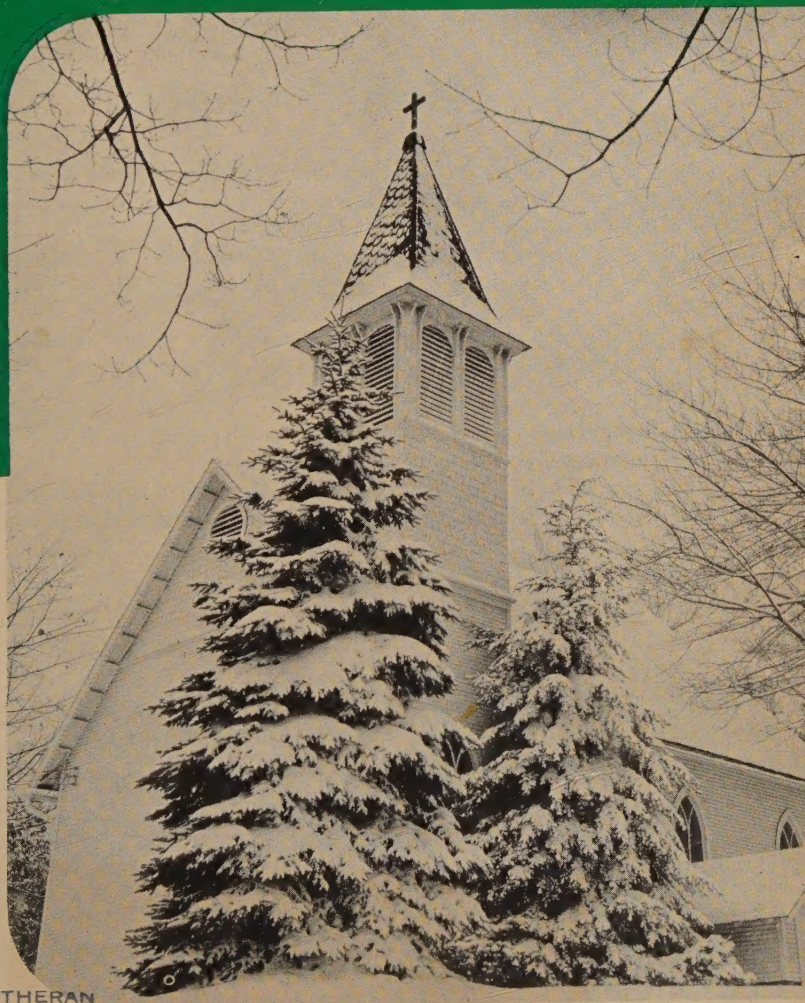
The LUTHERAN



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CHURCH IN THE SNOWS

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10 CENTS

Blind Preacher

EACH TIME I VISITED HER, the young mother asked me additional questions about the whom we Christians worship. An intelligent and educated woman, she somehow coul grasp the meaning of God and his love for all men.

As I sat with her and her husband one evening she began talking about her six-yea son. "He's really a good boy," she confided, "but he has his bad days the same a children do.

"Just yesterday I had to punish him by sending him to bed immediately after su Around eight o'clock he ran into the living room, stood before me, and said, 'Moth forgive you.'

"HE THOUGHT THAT HE should forgive me for punishing him. I told him he coul forgive me, but that it was up to me to forgive him.

" 'Don't you love me any more?' he asked. 'Certainly I still love you,' I replied. you've been naughty. You've disobeyed me. When you're sorry for what you've done, I'll forgive you.' "

She had preached a better sermon than many a Christian pastor might do, yet she not understand God's love.

—DONALD M. BRAV

The LUTHERAN *News Magazine of the United Lutheran Church in Ame*

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COVER PICTURE. Heavy snow makes wintry picture around Mount Olivet Lutheran Church of the Sinking Valley Parish, near Altoona, Pennsylvania. Photo by courtesy of Altoona "Mirror."

THE CHURCH IN THE NEWS

Refugee quotas unfilled

Under the refugee relief program set up by Congress, 209,000 refugees were to be permitted to enter the U.S. during a three-year period which ends on Dec. 31. This number would be in addition to those who may come to this country under regular immigration quotas. About 44,000 of these available visas will be unused, said U.S. refugee chief Pierce J. Gerety.

In the first two years of the three-year program only 72,230 visas had been issued. Mr. Gerety estimated that an additional 90,000 would be issued in 1956. The law places entrance of refugees on a quota basis. Applications from Italy and Greece have already filled their quota, but those from the Netherlands, Austria and Germany are lagging. Booming economies in the latter two countries are a factor cutting down the number of those who desire to leave.

In his message to Congress early this month, President Eisenhower asked that restrictions be eased to permit unused quotas to be filled by applicants from other lands. Church leaders had urged such a procedure in a hearing before the Senate committee last fall.

East Germans flock westward

There was no quota on migration between the East and West Zones of Germany, only barbed wire and bayonets. Despite these hindrances, 271,000 persons fled from East Germany during 1955, according to a report from Berlin —the largest number since 1953. In the past four years a million people have emigrated from East Germany, the report said. Most of these were funneled through Berlin, only easy escape route.

The prosperity of the West Germ Federal Republic and the comparat poverty of the East Zone were seen reasons for the flight of many. Politi and religious considerations had affec earlier floods of refugees, but the rec tide includes many engineers, skil workers and professional men. Forc military service in the East Zone is other factor influencing many young p ple. East Zone authorities, concerned the trend, are said to be taking stro propaganda and political steps to halt

Home mission record set

A record was established in 1955 as new United Lutheran mission congre tions were established. Previous high been in 1953 when 65 newcomers ca onto the scene.

It looks as if the record won't st long, Dr. Richard H. Gerberding, exe tive secretary of the ULCA Board American Missions, optimistically p dicted last week. At present, 80 fie are under active development and all likely to be organized into congregati before the last page is torn from the 1 calendar. Fifteen are definitely set organization in the next two mon Eighty more fields have been appro for development, are awaiting missi aries who can come in and get thi started.

Lack of adequate church extens funds may handicap some new congre tions that need chapels in which to w ship. Ready to proceed with buildin they can get aid are 78 mission congre tions, Dr. Gerberding said, but fu are available to help only 48. Additio funds are expected from the ULCA tr ury if 1955 income was high enough

Others press mission program

Reports from other church bodies indicated emphasis on home mission expansion. The Evangelical Lutheran Church announced plans to establish 49 new congregations in 1956, will loan $2.3 million to missions for church sites, parsonages and chapels. Nearly half the ELC missions will be organized in West Coast states and Minnesota.

Twenty new congregations will be started by the Augustana Lutheran Church in 1956, its home mission board estimated. Sixteen were organized in 1955. Twenty-six established churches have mortgaged their property to make loans to the new missions.

Southern Baptists had the most ambitious program. They plan to "initiate 2,000 new churches and revive at least 700 dead ones," according to Dr. Courts Redford, executive secretary of the denomination's home mission board.

Money to be spent for church construction in 1956 is likely to reach an all-time high level of $850 million, the U.S. Department of Commerce estimated. The 1955 total was $740 million, exceeding the 1954 figure of $593 million by almost 25 per cent.

Ministers lead integration fight

As Virginia voters went to the polls last week to ballot on an amendment to the state constitution which would permit communities to sidestep the U.S. Supreme Court ruling favoring school integration, ministers' groups were in the forefront of those opposing the move. Known as the Gray plan (after State Senator Garland Gray) the proposal would permit integration of schools in communities that desire it, set up tuition grants for parents of children in communities that will close their public schools rather than permit Negro and white children in the same classrooms.

Typical was action by the Norfolk Ministers' Association, which by a 53-8 vote condemned segregation as "morally

HOME MISSION EXECUTIVES of all National Lutheran Council bodies met recently in Minneapolis to plan activities. Seated are Dr. T. E. Matson (Augustana), Dr. Philip Dybvig (ELC), Dr. R. D. Lechleitner (ALC), Dr. R. H. Gerberding (ULCA). Standing, Rev. Chester Blake (LFC), Dr. Alfred Jensen (AELC), Dr. H. Conrad Hoyer (NLC), Dr. R. W. Wargelin (Suomi), Dr. H. Jersild (UELC).

wrong, politically divisive and economically expensive." Similar resolutions were adopted by dozens of other ministerial groups.

The clergymen were "violating a sacred policy—the separation of church and state" by speaking out on the race issue, said Lytton Gibson, former city attorney of Falls Church, at a Fairfax County meeting. Their action "may drive thousands out of the state's churches," added former State Senator John W. Rust.

If ministers did not speak out they would deny their rights as citizens, responded the Rev. William H. Hough, Methodist pastor.

Clergy groups unite

In many southern communities Negro and white ministers' associations took a practical step toward integration by merging. Reports of such developments came in recent months from Durham, Moore County, Greensboro, and Asheville, North Carolina; Nashville, Tennessee; and Daytona Beach, Florida. The Florida Council of Churches admitted into membership a Negro church body and the Texas Presbytery merged its Negro and white divisions.

Hard core of segregation remained in Mississippi, Louisiana, Georgia, Alabama, and South Carolina. Louisiana colleges were ordered by the state board of education not to recognize graduation certificates from non-segregated high schools. Mississippi enacted a law making it a crime for white pupils to attend state-supported schools with Negroes.

Two Baptist colleges—Chowan College at Murfreesboro, N. C., and Stetson University at DeLand, Florida—took action to continue to bar Negro students. Trustees at Chowan directed that the "admissions committee shall not accept applications from the Negro race" while students at Stetson in a campus refer dum voted against admission of Ne students.

Church attendance sets record

More Americans went to church 1955 than in any previous year, a sur by the American Institute of Pul Opinion disclosed. Out of 102 mill adult Americans, approximately 4 million attended church on the aver week.

This figure, representing 49 per c of the population, showed a marked crease over a similar poll taken in 19 when only 33 per cent attended. P attendance came on Easter, when an e mated 61 million adults went to chu

Survey samples were taken during F ruary, May, June, September and cember. Analysis revealed that Ron Catholics were more faithful in chu attendance than Protestants, with J a poor third. Women outnumbered n in the average congregation by a 4-t ratio. College graduates attended m faithfully than those with only h school education. All sections of U.S. fared equally well in church atte ance except for the Far West, wh fewer persons were in the pews.

Students hear of global revolt

Christianity must bring peace stability to a world shaken by revoluti speakers declared at the quadren meeting of the Student Volunteer Mo ment early this month. More than 3, college students overflowed the cam of Ohio University, Athens, for the c ference. They represented 60 Protes and Eastern Orthodox communions in nations. Nearly half were students fr overseas who are attending American leges. (*See also page 11.*)

The Christian church is partly resp

THIRTY-ONE SPEECHES in 24 days is the prospect facing Bishop Hanns Lilje during a tour of the United States which begins at a church dedication in San Francisco on February 19.

sible for the world unrest, Dean Jerald C. Brauer of the University of Chicago told the conference, for "encouraging the search for equality and justice by these people. She has long preached the gospel of all men as creatures of God regardless of their color or national origin." Church leaders are therefore "under obligation to give understanding and guidance to exploited peoples seeking new forms of society that attempt to move toward justice and freedom," he said.

The "idea of foreign missions" must end, said the Rev. Richard Shaull, dean of the Presbyterian seminary in Brazil. The church is "missionary wherever it may be, at home or abroad. Reconciliation is the central fact of Christian life. Our task is to make this real across all barriers of race and class."

Churches should "live above racial discrimination," Ndabaningi Sithole of Rhodesia told the conference. It must reconcile men on an equal level in order to overcome the "atmosphere of fear" which pervades multi-racial Africa, he said.

Lilje plans U.S. tour

A whirlwind 24-day trip that will take him through a large part of the United States and include at least 31 public addresses will be begun by Bishop Hanns Lilje of Hannover, Germany, president of the Lutheran World Federation, on Feb. 19.

Included in the bishop's itinerary are appearances before large student and faculty groups at five universities—Stanford, California, Northwestern, Harvard, and Yale. He will also appear on the CBS "Lamp Unto My Feet" television program on March 4 and will speak at church services and ministers' meetings.

Dr. Lilje's swing across country will begin in California and take him into Arizona, Texas, Louisiana, Georgia, the Carolinas, Pennsylvania, New York, Illinois, and New England. A typically busy day will be Sunday, March 4, when after the TV show the bishop will preach at St. Peter's Church, New York; at an afternoon service at St. Bartholomew's Episcopal Church; and at an evening forum in the Cathedral of St. John the Divine.

Pastors invited into politics

Clergymen in Little Rock, Arkansas, were summoned to the mayor's office in city hall last month and told by Mayor Pratt Remmel to "assume your responsibility for good government, to get the right type of people into office." Admitting that "it's touchy having preachers get into politics," the mayor, an active Methodist layman who was elected on a

reform ticket, said that "God wanted me to go into office to make Little Rock a more righteous city."

Noting that poll tax receipts could be purchased at beer parlors and schools, the mayor asked why the same thing couldn't be done in churches "so churchgoers will pay poll taxes." He said, "To get good government the proper people have to vote and the proper people have to be elected to office."

Each of the white and Negro clergymen left city hall with a map showing the location of each of the city's churches, the ward and precinct boundaries, and a list of all city officials. Pointing out that 12,000 traffic tickets had reportedly been "fixed" in the city in 1954, the mayor said, "As righteous citizens and leaders, it's up to us to actively change many of the evils that are going on."

Pope okays "modern" music

Roman Catholic churches all over the world should return to the "simple, even naive" Gregorian chant as the setting for the Latin words of the liturgy, Pope Pius XII declared in a letter addressed to the church's hierarchy. Universal use of this form of music cements the unity of the church, the Pontiff said. "The faithful in every part of the world will feel these harmonies to be familiar, and almost homelike, thus experiencing with spiritual comfort the marvelous unity of the church."

The chant, named after Pope Gregory I who reigned from 590 to 604, uses a rhythmically free single line of melody. It was a form of the plain song on which some hymns (like *O Come, O Come, Emmanuel*) are still based.

If liturgical laws are respected, the Pope said, congregations should be encouraged also to sing popular religious hymns as a means of fostering piety and arousing holy joy. Gospel songs were r likely to ring out in Roman Catho churches, however, for the Pope specif that such hymns should possess "a c tain religious dignity and gravity."

Compositions by modern compos should be "held in high honor" if th elevated men's minds to God, the Po added. He further declared organ mu most appropriate for churches, but s that violins and other stringed inst ments might be used to supplement Noisy, profane and brassy instrume should be banished from the church, Pope said.

Churches aid flood victims

Stocks of clothing on hand in the l theran World Relief warehouse Modesto, California, were put to go use near home when devastating flo recently made thousands homeless northern California and southern Oreg LWR officials sent 8,000 pounds of clo ing to aid flood victims. Church Wo Service also shipped large quantities relief supplies to affected areas. T floods caused 46 deaths and prope damage estimated at more than $150 m lion. Many churches were damaged none was reported destroyed.

Two Pennsylvania churches, themsel flood victims only last summer, sent c contributions to aid families in Yu City, California. Grace Lutheran Chu of East Stroudsburg sent a $300 gift the California disaster fund and Stroudsburg Methodist Church sent $2

Egypt abolishes church courts

A church-state battle loomed along banks of the Nile as the Egyptian g ernment put into effect on Jan. 1 a dec abolishing the 1,300-year-old system church courts. Civil courts will now h all cases, including those dealing w marriage, divorce, adoption, and gu

DR. EDMUND A. STEIMLE, professor at Mt. Airy Seminary and radio preacher, will be chaplain of the 1956 ULCA convention at Harrisburg, President Franklin Clark Fry announced last week. Dr. Steimle will also be heard this summer on the Protestant Hour radio broadcasts.

dianship of children.

The measure will reduce the influence of Moslem sheiks and theologians in public affairs. It also takes away from all non-Moslem communities, including Roman Catholic, Eastern Orthodox, Protestant and Jewish, their former jurisdiction over members' personal affairs.

In closing the church courts, the Egyptian government said that it was contrary to the nation's sovereignty to have some judges and tribunals dependent upon "foreign institutions." This was seen as a reference to the Roman Catholic and Eastern Orthodox communions, which have their spiritual authority abroad. Moslem or Christian laws will still be taken into consideration by civil courts, the government promised.

Christian groups objected to the change, feeling that they will be subject to judgments based on Islamic law, since Mohammedanism is the major religion of Egypt. Roman Catholics proclaimed Christmas a "period of mourning" because of the new legislation. The Coptic Orthodox Church, largest Christian body in Egypt, which celebrated Christmas Jan. 7, abandoned a similar plan after assurance by Minister of Justice Ahmed Hosni that non-Moslems would not suffer.

Want crucifix removed from park

Protestant churchmen in Hammond, Indiana, were troubled last October when at Columbus Day ceremonies the Knights of Columbus unveiled a 20-foot crucifix in Wicker Park. The towering symbol faced a prominent intersection of two U.S. highways, was erected with permission from Township Trustee John Sertich, who had jurisdiction over the community's park system. The Roman Catholic organization said it planned to put up similar monuments in other parts of the country as a memorial to American war dead. Gary, Indiana, already has one in a public park, dedicated last spring.

Protestant clergymen arranged a meeting with Mr. Sertich, asked that the crucifix be removed from public property because it was a sectarian religious symbol. Knights of Columbus representatives were invited but did not attend the meeting.

When no action was taken to comply with the clergymen's demand, suit was filed this month by three laymen with the "moral support" of the Greater Hammond Ministerial Association, asking removal of the crucifix on the grounds that its location on public property violated the principle of separation of church and state. The clergymen said they "hope and pray" the issue can be settled out of court but feel a "responsibility for the defense of religious liberty."

World News Notes

Democracy in danger

There will be a U.S. government at this time next year, regardless of whether a Democratic or Republican president is elected in November. But the French, after electing a new national assembly this month, were doubtful as to how much longer their government can last.

A third of the French legislators elected Jan. 2 (including 150 Communists) are opposed to democratic government. The rest are so badly split up in rival parties that they can't agree on anything.

French government has no balance wheel, such as the U.S. government separation of powers between the presidency and the Congress. A strong U.S. president sometimes tries to reduce Congress to a rubber stamp, and Congress often tries to take over the powers of the president. As long as both hold on to their proper authority, the American system works.

New nation

The big African Sudan—nearly four times the size of Texas—had been ruled jointly by Britain and Egypt since 1899. The Sudanese elected their own parliament in 1953, and were supposed to vote this year on whether to become an independent nation or be a part of Egypt.

Last Dec. 19 the parliament decided on immediate independence. England and Egypt agreed, and a new three-color flag was run up Jan. 1—blue for the waters of the Nile, green for the grass of the fields, yellow for the desert sand.

The new nation includes primitive Negro tribesmen and Moslems of several rival sects. Prospects for successful self-rule are not bright, but Sudanese leaders are eager to see what they can do.

Cold war gets on skis

High in the Italian Alps the Win Olympics are scheduled this month. "V tory is not important," said Pierre Coubertin in 1896 when the inter tional contests began. "Fair competiti is what counts."

Sixty years later the spirit of the gan has changed. "The Russians believe tha they can win more than the West, they shown the world that the Commur way of life is better than that of democracies," said British journa Terence O'Connor after a visit to Soviet training camp. Western nati have accepted the challenge.

Never before, said Olympic offici have teams trained with such deadly termination to win. Austrian skiers w ordered to complete a six-mile down course under extreme conditions times a day for 10 days. Two of Ita most promising athletes collapsed dur the training.

Germans come home

Two hundred Germans arrived in W Germany from Poland on Jan. 5, first to arrive according to a Polish-G man agreement which will permit fr 500 to 1,000 to leave Poland each mo during 1956.

In territory the Poles got from G many in 1945, there were a million p ple of German ancestry who were expelled. None were permitted to le Poland after 1951.

At least 180,000 have applied transfer to Germany under terms of new agreement. Poles also say they release German war prisoners held their country since 1945 if the West G man government establishes diplom relations with Poland.

WASHINGTON

by ROBERT VAN DEUSEN

NEW PERSPECTIVE

SOMETIMES IT IS GOOD to jump off the "Washington merry-go-round" and spend some time in another part of the country or of the world. New experiences lend a new perspective which helps in evaluating events and discerning trends in national and international life.

Like a fresh breeze on a mountaintop was the quadrennial meeting of the Student Volunteer Movement held at Athens, Ohio, between Christmas and New Year. The "Ecumenical Student Conference on the Christian World Mission" was one of the most significant gatherings I have ever attended. A prediction: this conference will be marked as a turning-point in the whole concept of Christian missions.

The world was there

THE MEETING was global in scope. Of the 3,300 students attending, over 1,300 were from other lands. Students from Asia, Africa, Europe, Australia, South America, Mexico, and Canada, who were studying in the U.S., dotted the campus of Ohio University. Turbans, saris, flowing robes, kilts added color to the assembly.

Leadership of the conference was international. Julius Gecau of Kenya, Africa, co-chaired the sessions with Paul Minus, student chairman of SVM. Speakers from abroad included Philippe Maury of France, general secretary of the World's Student Christian Movement; T. I. Itty of India, YMCA worker in Indonesia; Mrs. Jorge Quismundo, missionary from the Philippines to Indonesia; and the Rev. M. A. Thomas of the Mar Thoma Church in India.

The effect of the high ratio of overseas students was many-sided. Speakers were forced to re-think their message in the realization that 40 per cent of their listeners were not Americans.

In discussion groups, pat solutions to world problems based on provincial western reasoning were promptly challenged. Area forums considered the political, economic, and religious life of countries half a world away. The race problem in the U.S. took on new dimensions.

New mission concept

IT WAS FASCINATING to watch the emergence of a new concept of Christian missions: that of exchange of personnel between equal partners, rather than a one-direction flow from a sending country to a receiving country. The young churches of Asia and Africa are eager to share in the missionary enterprise, becoming centers from which committed Christians are sent to witness in other lands. "Foreign missions" are dated. From here on, it is the world mission of the church.

One speaker said: "You students from overseas are not merely guests here; you are missionaries to the United States. You have a responsibility to witness to Christ, each on your own campus, and to share your . . . insights with America."

The Holy Spirit was present in power at the Athens conference. It was like a new Pentecost—the sense of waiting, the clear witness of preaching, more than 3,000 receptive listeners, the commitment to Christ, the Spirit's coming to open hearts, the gospel in half a hundred tongues. God still speaks, and His message is relevant to the world's toughest problems and deepest needs.

TRACKING DOWN THE OLD TESTAMENT

PILLARS OF SOLOM
TEMPLE LOOKED
THESE STILL STAND
ON ROAD TO EUPHR

Under the desert sands are secrets of life 4,000 years c

By GUSTAV K. WIENCKE

A CARLOAD of Turkish police spotted our red, foreign-looking station wagon parked suspiciously in a scrubby field. Curtly they asked the driver to give an account of himself. He explained that the seven men, prowling in the thistles over the brow of a little hill, were harmless American "professors" from Jerusalem and not spies near the nervous Turkish-Syrian border.

Meanwhile as one of the seven, I looked down on rough stone walls in the weeds—uncovered by archaeologists sixty years ago. In imagination we continued the lines of those stones into gates, walls, towers, and palaces rising above wide and rich fields of millet and wheat 4,000 years ago. Some men in baggy trousers appeared as if from nowhere and watched us silently. But the barrier of language was too great to tell them what we were looking for—places on the northern rim of the Old Testament.

"SAM'AL," THE SEMITES called it, meaning "left hand" because, 2,000 years before Christ, it was the farthest city to the left as one stood facing the rising sun. Later, when we climbed up to the pass in the Amanus mountains to the south, we could see Sam'al far below us like a disturbed molehill in a great valley.

To the west this valley joined that long trough in the earth's surface which continues south through the Jordan, the Dead Sea, and on beyond to great lakes in Africa. Attached to this rift, like a scythe blade to its handle, was the watered no ern edge of Old Testament history, swe ing eastward in a bold curve to Euphrates River.

To police, customs officials, soldi and security agents we had to explain what we wanted to do was drive up northern part of that valley, then st across the Syrian desert to the Euphr and move back along the "fertile c cent" to the sea, returning along "coasts of Tyre and Sidon" and on d to Jerusalem. Along the way we w visit forgotten ruins and ancient l marks which were important in Old tament history.

EVER SINCE the Bible has been jected to historical study and resea there has been a strong urge to find more about the land in which the Testament was formed. The time of g archaeological discoveries is not over. wondered what we could see on suc quick tour and what it is that the mo archaeologist is looking for. What co out of the dust of these ancient pla

For one thing, the land we saw is n ing like the smudgy, grey pictures used to see in books. Going up the dan valley, we saw a wide panoram red ploughed fields, and to the east west, multi-colored bands of hills di in blue haze. Invisible to the eye, a of heartache and blood divided it: Arab, over there Israeli.

And far in the distance rose the r

hump of Mt. Tabor, a blue shape familiar to the eyes of Abraham and Jacob long ago. Farther north came the massive bulk of Mt. Hermon—indeed, a beautiful land under the brilliant ever-changing light of the sun.

Everywhere it was dry, and we could soon sense the great prayer of our Arab friends for the winter rains. For two years they had failed: would Allah send rain this time? Such simple realities of weather and soil today are reflected in hundreds of poetic allusions in the Bible.

SOMETHING of a sensation in the university world resulted when archaeologists came back from a "dig" at *Qatna*. This is a little village between the Jordan and Damascus, not far from Riblah where the Babylonians put out King Zedekiah's eyes. In the time of Abraham this was an important "kingdom," but all that we could see of *Qatna* was a dike which ran around some stubble fields and a tiny, adobe village.

We drove through a gap of the dike into the village and listened to the story of the "dig." French archaeologists here had little money to spend, so they did a shrewd piece of detective work before they set their labor gangs to work. Two trenches in the dike located the main city gates, and the "dike" turned out to be a high sloping wall, built of mud brick. We saw how villagers followed up the archaeologists: they were quarrying that ancient mud to make new adobe bricks.

Then at the highest point in the villages, the French had dug a trench. We ignored the alluring music of a village wedding to walk through a cucumber patch to see that ditch. On the way we picked up pieces of broken pottery. "Bronze age," said our driver, with only a glance at the texture of a freshly broken edge.

In that ditch the lucky diggers found stacks of clay tablets—part of the tem archives. (By this time fifty villagers w following us. Gravely they bade us come to their *el mischrefe*.) Bushels clay tablets from *Qatna* are now be studied in museum workrooms. Usu it takes ten years or more for the sch arly digestion of the finds of one seas dig, particularly of one like that at *Qa*

TO GET TO THE Euphrates in the e we took a desert track north of Dan cus. It was not long ago when suc trip took 12 days by horse or carri and required an armed guard. Now the Iraq Petroleum Company has span the desert with two pipe lines and hea guarded pumping stations, the deser safe.

We left before dawn and watched light in the sky change from cold g to rose and yellow. By mid-morning were in biblical Tadmor, better know Palmyra, a fabulous oasis half-way the Euphrates. Under the Romans Aramaic-speaking caravan post expan to a wealthy commercial center fo rich trade with the Far East. Yell sand-bitten columns still stand; and w of buildings lie where earthquakes them low.

One of the buildings still standin the huge temple to Bel—a Semitic d Its basic outline resembles that of S mon's temple, which, as the Old Te ment tells us, was built by Syrian cra men. Solomon's temple was erased f the earth, but in this late Syrian struct the archaeologists study features c mon to many Syrian and Semitic shri

Here in Palmyra a grand portic pillars surrounds a wide court. In center rises a big block-like structure side of which are two recesses for deity. In front of the holy place s the great altar, and we saw the sur passage which was used to bring in

ANCIENT IDOL

Moses probably wore clothes like these

ong processions of sacrificial animals. o the desert has preserved to this day n oversized parallel to Jerusalem's fa- ious temples.

ANOTHER DAY in the desert brought us o Deir es Zor. Here we looked at the iournful and turgid water of the Eu- hrates, flowing southward through half- ultivated desert. Like the Jordan, it is a order river rather than the life-stream f a country. It is "the river" named in ie Bible as the farthest eastern border f David's empire.

South along that river, not far from ie border of Iraq, we climbed a low ill in the midst of bare fields. An Arab with rifle and belts of shiny cartridges accompanied us to the excavations at Mari. This was a flourishing Semitic kingdom in the time of the patriarchs, 18 centuries before Christ.

The big find here was an archive of 20,000 clay tablets, inscribed with the correspondence of the king's officials with many cities near and far. This correspondence gives evidence that the long migration of Terah and his son, Abram, was quite possible in the world of that time, and certainly much easier than today. Semitic names on those tablets are of special interest. One is *Banu-Jamina,* the original of the familiar Hebrew "Benjamin."

The actual site of that archive and the great royal palace was disappointing. In the boiling heat we looked down on mud brick walls, melting under rains like a chocolate ice cream cone in August. Near the palace were the foundation lines of the huts of the people, a maze of narrow alleys and tiny rooms.

This epochal dig was sparked by a farmer's plow which happened to hit an earthenware coffin of a much later period. Down below that cemetery of pottery caskets the diggers found the mute evidence of the kingdom of Mari. We looked out over the hot, drab fields, not yet freshened by any green. Back from the river began the desert where herds of hundreds of camels grazed on the tough, olive-green *artemisia herba-alba* which goats leave untouched. Beyond that forbidding desert, far from his homeland, Abram sought a new land and was taken into a covenant by his God.

FOLLOWING ABRAM'S route, we drove north and then west along the great bend of the Euphrates. At Dura Europos we saw the massive Palmyra gate on whose walls Semitic traders had scratched their names. Not far away stood a Jewish

synagogue in which, strangely enough, the walls were covered with paintings of Old Testament stories and personages—quite in disregard of the ancient prohibition of "images." This place of worship, however, was built two centuries after Christ.

Farther along the river we came to Karkemish—a nondescript hill at the bend of the river where T. E. Lawrence excavated and later on roused the Arabs to support the British in World War I. A Turkish army officer accompanied us every step of the way and forbade any photographs—even if we turned our backs to the iron railway bridge across the Euphrates. It was here that the Assyrians won a great victory, alluded to in Isaiah 10:9.

From the archaeologists' trenches the carefully labeled finds are carted into the workrooms of museums and universities. Sometimes it takes years until the tablets and inscriptions are read and published, the pottery classified, and the layered cities reduced to neat diagrams.

ANY DATA UNEARTHED by archaeologists which has any bearing on the Old Testament immediately becomes the focus of white-hot interest—a name found in a Canaanite city which occurs in the Bible, for example, or a Canaanite psalm similar in poetic form to the songs of David. Recent digging along this fringe of the Old Testament has brought in details about kingdoms known before only by name, like Mari, or the many-languaged realm of the Hittites in what is modern Turkey and whose influence reached far down into the land of Canaan.

A flood of light is being thrown on the ways men thought, lived, worshiped. Against this background the Old Testament is seen in a new historical perspective. It is like viewing U.S. history agai a background of European and world h tory, for example, instead of seeing it isolation.

The result of this influx of archaeo gical finds has been an upheaval in t scholarly world because it requires rewriting of the history of Old Testam times. Many theories about the Old T tament have been severely jolted—son times those on the extreme conservat side and more particularly the more ra cal reconstructions of Hebrew history.

As a whole these finds offer amaz support to the historical accuracy of b lical data. The many languages of Old Testament world, only recently ciphered, throw light on the thoug patterns of that time and in many ca clear up the meanings of obscure Hebr words in the Bible. But, in the words America's top-flight Old Testament chaeologist, Dr. W. F. Albright, "Thou archaeology can clarify the history a geography of ancient Palestine, it can explain the basic miracle of Isra faith."

AS WE CAME back down the Medi ranean coast, the weather took a sud change. Storm clouds piled up over sea beyond the mountain on which Canaanites thought their storm dwelled. A heavy shower changed climate of people's hopes and fears, no doubt, it had done in Bible times.

The winter rains had come. The l would be fruitful and there would bread next year. Like all the peo around them, the Israelites saw G hand in the winter rain. But unlike t neighbors, they worshiped only one who could never be pictured in gra image, who was unapproachable in h ness and righteousness, and who manded righteousness of his children.

WANTED: PRAYER

As United Lutherans begin their two-year evangelism mission, seeking recruits for the church, they must make an urgent request: "Lord, teach us to pray."

FROM NEW ENGLAND to California, in pilot projects" and "area programs," the utheran Evangelism Mission is arousing new consciousness of the church's need o pray.

Thousands—laymen and pastors—are onfronted with the concrete fact: we án do nothing ourselves. We depend on he Creator-Redeemer.

Do we not find ourselves pleading, as id the apostles, "Lord, teach us how to ray!"? His answer was the beloved ord's Prayer. Surely there is no better uide to intercession for the Lutheran vangelism mission:

. "HALLOWED BE THY NAME." Make us remble, O Lord. Use this mission as thy hrone-room. Silence us with they presnce. Overwhelm us with thy majesty. Blind us with thy glory.

Restore to us the capacity for awe. et the earth shake beneath our feet as ve behold the Name emblazoned on a ross. Keep us from sinking beneath the ood of methods. Lift our heads above he quicksand of mechanics. Fasten our aze upon "the name that is above every ame." Obsess us with his exaltation—he King of kings and Lord of lords!

"THY KINGDOM COME." We seek not flattering reports but surrendered spirits. Remind us that statistics are not necessarily a census of the kingdom, that thy heart throbs for sinners one by one. The Saviour is King whenever a single soul kneels in the dust of Calvary.

Come, O Kingdom, take us prisoners. Come, O Spirit, use us—not that at the sound of our voices all names shall be added to our rosters, but that "at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord."

"THY WILL BE DONE . . ." Keep our hands off this mission, O Christ, be thou the only missioner. Hold our unbridled minds in check, and keep a tight rein on our impetuous hearts. Thou art the Chairman. Thou art the Policy-Maker and Strategist. Thou art in command. Preserve us from mutiny.

Thou hast drafted us. Drill thy tactics into our souls. We need not pray for thy mission's success. We ask only that it may succeed in us. Risen God, thou hast stopped us on the Damascus Road . . . ! "What wilt thou have us to do?"

"GIVE US THIS DAY OUR DAILY BREAD." Not only with loaves and fishes, but with Word and Sacrament—thou hast fed us daily. Thou art the Giver. All we do is receive. Our hands are always grasp-

y GORDON C. LUND

Mr. Lund, a young Ohio pastor, has been alled to direct the Evangelism Mission pubcity. His first word to the church is not an ppeal for newspaper space but for prayer.

ing. Put them to work, keep them too busy for grasping.

Make thy mission our meat and drink. Make it a rigid diet, to strip from our flabby faith its excess weight of earth-bound anxieties, to build in us the spiritual sinew and muscle to "do everything in the name of the Lord Jesus, giving thanks to God the Father through him."

"AND FORGIVE US OUR TRESPASSES . . ." Thy mission is our indictment, All-Knowing Judge. Our failure made it necessary. None of us can endure the inquest: "How many straying ones have you pointed toward the cross?" Not testimony we have given, but excuses; not dollars, but pennies; not hours, but minutes—for the work of thy church.

Awaken us! we are asleep. Stir us! we are lukewarm. Trouble us! we are smug. Humble us! we are proud. Forgive us, God-of-the-manger-and-gallows, forgive us, God-on-a-cross, forgive us!

"AND LEAD US NOT INTO TEMPTATION." Thou art set for the rising and falling of many in thy mission, O Jesus. If men stay away, our flesh will be ready to alibi. If men come, our spirits will be prone to vaunt. Humble us in advance!—t demonstrate thy power through our we ness.

Deny us satisfaction in our eloquer Forbid us contentment with our eff With the knife of confession, cut av our vanity. With the acid of penite burn out the infection of pride, "lest *man* should boast!"

"BUT DELIVER US FROM EVIL." ". . . I after preaching to others I myself sho be disqualified." We tremble, Lord– the apostle's words. None needs sav more than we. Deliver us from e Saviour-God! — lest after represent thee to others we ourselves should fo thee, lest we ourselves should fall fr grace!

Save us, good Lord. By thy holy carnation, by thine agony and blo sweat, by thy precious death and bu by thy glorious resurrection and asc sion . . . Help us, good Lord." ". . . when the hour of death shall come, gr us also a blessed end, and gracio take us to thyself in heaven."

"For thine is the kingdom, and power, and the glory, for ever and ev

ANYTHING CAN HAPPE

And if it does, what will I d

By CHESTER DIE

I CAN THINK of a lot of terrible things that might happen any day. Suppose tonight one of my children were killed in an auto accident? Suppose tomorrow morning my employer tells me he no longer needs my services? Suppose summer "Hurricane Hannah" or cille" destroys my home on which I just burned the mortgage?

What would I do?

I could protest in some such way as this, "God, how dare you let this happen to me? I've gone to church 50 Sundays out of the last 52. I've taught Sunday school, and served as its superintendent. I've been a church councilman. I've been honest and truthful, a good steward. You can't let this happen to me."

BUT IF IT DID HAPPEN. What would I do? I'd pray. God has answered my prayers before. Surely he will again. But suppose he doesn't—at least not in my way? I'd still pray, and hope, and wait, until I received an answer—his way.

St. Paul prayed three times that "the thorn in his flesh" be removed, but it never was. Instead, he received sufficient strength so the hurt from the thorn was no longer felt. It's Paul who says, "When I am weak, then I am strong . . . I glory in my infirmity that the power of God may rest on me."

About a century ago Adoniram Judson, a Massachusetts-born missionary, went to Burma to preach the gospel. There his wife and children died, although he prayed fervently that their lives might be spared. Also prayer did not save him from eleven months in a Burma prison. But something great did come, the Burma-English dictionary. It remains a monument to his scholarship, an immeasurable aid in the spread of the gospel in Burma.

"Somehow, in some shape—probably the last I should have devised—the answer to my prayer came," he said.

BUT BACK TO MYSELF. Would I be strong in the face of similar adversity? And why? With faith in my Bible as the inspired word of God I'm strengthened. But most of all I'm strengthened by the Christ I find in my Bible. He is not just a character in history, a Galilean teacher walking Judea's roads, stopping to heal and preach and teach.

Christ is my companion. There has been a growing fellowship through daily experiences with him, strengthening my faith. No matter how great the responsibility, how heavy the burden, I can count on him for strength equal to any task or any burden he assigns.

THERE IS POWER in prayer, not always power to remove mountains, but power to see the situation in the light of God, power to understand God's will rather than power to change it.

Some have flaunted this bit of Scripture at me, "Ask and it shall be given you." They argue that this is a blanket promise to give me yachts, convertibles, a home on an "estate" level, or a perfectly vitamined body and perpetual health, anything I want. But they've taken a few words out of context to prove a point. He will give me everything I need, but not everything I want.

If I should be called upon to be a witness through suffering, there's no reason why I should flounder. With faith in God, with the guidance of Scripture, and the companionship of Christ my Lord, I feel I should find my way through any uncharted spot in life. There will be Someone to hold a lantern for me, Someone to clutch when I'm falling, Someone to help me bear my burden when the load is too great to bear alone. In him I'll put my trust.

PRAY FOR THE EYES, the light will take care of itself.
—CHARLES PORTERFIELD KRAUTH

Church School in a Theater Lobby

Youngsters can get Christian training anywhere, if there are teach

When our pastor asked me to teach in Sunday school, I hesitated. We had recently become members of this young mission congregation which met every Sunday in a neighborhood theater.

My husband and I had moved to Fort Wayne, Indiana, from a neighboring community. One Sunday we decided to take a drive to see the city. Along Wells Street I noticed a small theater. Below the marquee, surrounded with the usual Saturday night posters, was a black-lettered sign which read, "St. Matthe Lutheran Church, Sunday Schoo 9:30; Church Service—10:30."

Curiosity, I suppose, prompted us attend the following Sunday. It wa new experience for my husband and to worship in a theater. We were th oughly inspired by the service. Frie smiles of welcome made us feel at ho But I had never given any thought offering my services in the Sunday sch

Our pastor, the Rev. Dean Ty explained that the school facilities v limited. The beginners' department

By PHYLLIS BRANDT

in the theater lobby. Two dozen small folding chairs, said the pastor, would be adequate at present.

I asked him to let me think it over. My husband and I discussed the matter that evening, and his question was, "How can they hold classes in the lobby of a theater?" Wouldn't there be distractions? What about the seating capacity in a small lobby? What about heating?

We decided to attend the school session the following Sunday. Much to our surprise, all our questions were answered. A small table was converted into an altar with candles and gold cross. A portable organ accompanied the youngsters as they sang. The 15 little ones took part vigorously in their Sunday morning worship. One teacher explained that electric heaters are used in winter.

I accepted the invitation to teach. That was a year ago. The last few Sundays our little lobby was jammed to capacity with youngsters. Many of them had never been baptized. By reaching out to serve the unchurched families of the community and "conserving" many Lutheran families new to the community, St. Matthew's membership is rapidly increasing.

At our last workers' conference the superintendent announced that a Philadelphia architect, T. Norman Mansell, had been selected by our building committee. The committee is working in partnership with the Board of American Missions. With God's continued guidance we shall soon have a new church.

No one breathed a deeper sigh of gratitude than I. But I shall always remember the thrilling experience of watching our growing group literally "burst the seams" of their temporary quarters.

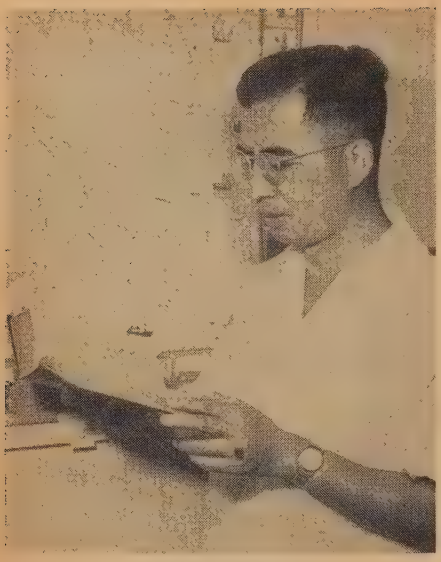
THIS IS FOREIGN MISSIONS MONTH

Every January in the United Lutheran Church there is special emphasis on overseas missions. But there has never been a January quite like this one. In India the 250th anniversary of the beginning of Protestant missions is being celebrated. Dr. Franklin Clark Fry and others have gone to Tranquebar to share in the festival.

From India Dr. Fry will go to Malaya, where United Lutherans began mission work only a few years ago, especially among Malayans of Chinese ancestry. Something unusual about this work is that Lutherans from China are being recruited to work with American and German missionaries in developing the new congregations. Here is the story of a young Chinese whom Dr. Fry will share in ordaining to the ministry this month.

When Dr. Franklin Clark Fry visits Malaya this month he will officiate at ordination ceremonies for Mr. Stephan Han. Mr. Han will become the second missionary from China to be ordained to the Lutheran ministry for service in Malaya. Mr. Han will work among the Chinese "new villagers" in rural areas.

Mrs. Han played an important role in leading him to Christianity. Having come out of South China, Mrs. Han—before marriage—was sent by the Breklum mis-



STEPHAN HAN
Becomes Lutheran pastor this month

sion to attend the Lutheran Bible Training School in Tsingtao. Until war threatened, she remained in North China as a Bible woman in the ULC mission.

She returned to South China where the Hans were married in 1945. Having completed training in business administration and accounting, Mr. Han work with UNRRA at Hankow. Here Dr. Pa P. Anspach secured him as an accounta for the Lutheran mission in Tsingtao.

WITH THE COMING of the Communis the Han family fled from Tsingtao South China where they carried on eva gelistic efforts in connection with a ru Lutheran mission project with the Re Charles Reinbrecht and others.

Then they went to Hong Kong whe Mr. Han entered the Lutheran semina During this training period Mr. H served as an evangelist and Mrs. H worked as a Bible woman. After co pleting seminary studies, Mr. Han to his family to Malaya in 1954 to sha in the new United Lutheran work. H has carried on an effective program evangelism in the Epho area.

Both Mr. and Mrs. Han can spe three Chinese dialects, Mandarin, Ca tonese, and Hakka, but have given th four children English names—Hel John, David, and Mary. The Cent Pennsylvania Synod of the ULCA h approved Mr. Han for ordination.

Is a Woman Worth $7.08?

What's all this talk about money for foreign mission

IF SOMEONE SAID, "Tomorrow in British Guiana a woman is going to die. You can save her life for $7.08"—would you send the $7.08?

Or if someone said to you—"Next month a young widow and her four little girls are going to starve. You can sa them for $1.76"—would you find the cents a day needed to save them?

Many people do not know lives bought so cheaply. Sometimes one c even be bought on the installment pl That's how the life of Nadya was p chased—two installments of $3.54 ea

ONE HOT MORNING Ahmed came to back door of the missionary parsona The troubled look in his eyes had dimm his always joyous smile.

By VIOLA L. SCOTT

Mrs. Scott was a missionary in British Guiana until her husband's recent death in service there. She lives in Minneapolis.

Suppose somebody brings a sick child to the mission, and there is no medicine?

"My wife go hospital. Doctor say she sick sick."

He explained sadly that he had to go back home across the river and leave Nadya alone. He had to work. Someone must take care of his little boy. Ahmed always brought his troubles to the pastor, because the pastor always made everything right. Ahmed did not doubt that he would soon have Nadya back home, well and strong again.

Nadya was restless when the pastor saw her that morning.

"Me bad sick," she whispered. "Hospital not nice place."

Hospital was not a nice place. A breeze straggled through the windows, but it rarely drifted a coolness over the fevered bodies that lay on the narrow beds, or sprawled on the wood floor. There were not enough cots. All were filled. Not with one patient, but with two. Nadya pulled herself to the very edge of the bed she had to share. She wept silently.

The nurse brought lunch but Nadya turned her head away. There were flies on the towel that covered the tray, nibbling at the particles of many previous meals that had been spilled on the cloth.

When the pastor returned the next day Nadya was gone.

"Where?" he asked the busy nurse.

She shrugged. She wasn't sure. To a relative's home, perhaps.

HE FOUND NADYA that afternoon in the small crowded cottage of a cousin. The cousin stifled her sobs in the folds of her apron. Nadya was dying, and had begged to be brought away from that awful hospital so that she might go in peace.

Had the doctor been called? The cousin shook her head.

The pastor hurried away. There was no need to ask which doctor was Nadya's. Except for the hospital doctors, there were only two to serve 10,000 people, and one was "on holiday."

The doctor was busy, but he ushered the pastor into his office as quickly as he could. Yes, he knew Nadya. She was beyond his help. He rubbed his moist and gleaming face with a damp handkerchief when he was told Nadya was dying.

Could the hospital still help if Nadya were persuaded to return? The doctor shrugged. He explained her illness briefly. A few months ago, if she had taken the pills he recommended—

"She refused?"

"Couldn't afford them," the doctor said shortly.

Perhaps the pills might yet help?

The doctor shook his head, more in sorrow than denial, but he dashed off a prescription.

NADYA SEEMED ALMOST in a coma when the pastor returned to her side. She swallowed the first of the pills dutifully. His hand touched her in benediction. She smiled faintly and opened her eyes. With

an effort thin arms lifted from the bed. Her fingers entwined as the pastor murmured a low-voiced prayer.

One more call late that night. The breath of life still fluttered in Nadya, but as faintly as the breeze that stirred just the edges of the tall palm trees.

Within a week Nadya was as fresh and pretty as the fistful of wild flowers Ahmed brought to her. The empty pill box went back to the pharmacist to be refilled.

"That will be $3.54," he said.

He might not have tossed it across the counter so casually had he known that the tiny container in which a few pills rattled so gaily held one life, as well as the joy and future of Ahmed and his son.

SOMETIMES a few silver coins are traded for a life. That of Rose and her four little girls could be had for 35 cents each.

Every day Rose labored under a sun that simmers the body like a stew in a hot iron cookpot. Her work was to carry buckets of drinking water to the fields where men with heavy machetes slash all day long at the cane stalks whose sweet sugar the world enjoys without ever thinking of the bitter labor of harvesting.

For this Rose received a monthly salary which, when figured at American rates for currency exchange, totaled $1.76.

But once a year the hum of sugar-grinding machines fades away, and for a month the factories stand in tomb-like silence, undisturbed except by the men who crawl in and out and around the equipment, cleaning it, repairing it, checking it carefully so that it may again whir merrily along, twenty-four hours a day, eleven months of the year.

It was during one of these silent months that Rose came to the missionary parsonage. Her application for the small government aid to a widow and moth had been approved, but it would weeks before any money arrived.

HERE AGAIN WERE lives tossed o the world market of misery. This sur was a bargain—five for $1.76.

Opportunities such as these often ca the pastor's way. But there wasn't alw money at hand to take advantage them, and blessings like this must seized promptly or not at all. Lives sale on these terms are offered only on If not delivered they are destroyed.

The pastor was able to secure the and happiness of Nadya, Ahmed, a their son, of Rose and her four li daughters because of a sizeable ch which reached him that week. A fri had heard there were lives being forfeit and he knew they represented an ex lent investment. Not everyone can s scribe as generously as he did, but sma investors can enjoy similar opportuni by stuffing the red side of their chu envelopes.

THOSE WHO WISH to invest in hun lives, but are at a loss as to how, find t a solution is to ask the Board of Fore Missions about the "shares" that available on every foreign field. If inv ment is desired in British Guiana, o some other overseas area, the board also provide the name of a "patron protege secretary" on the field who information on the needs of the peo There is more than one way to be an vestor in human lives. The United theran Church Women have contacts the foreign fields in their women missi aries, who work daily with people Nadya, or Rose and her four little g

Every person who takes a share in of these lives finds that his return been enlarged by an extra dividend— own happiness.

WE ALL MAKE MISTAKES

By RALPH W. LOEW

THERE WAS an amusing incident recently when a youngster was being "welcomed home" by the city officials in recognition of an honor he had won in a national contest. He was presented with the "key to the city." Unfortunately the key manufacturer had sent one stamped with the name of some other city.

Over the Ohio capitol in Columbus some time back the U.S. flag was flown upside down most of a morning before the mistake was noticed. Politicians of the minority party chortled. They said they knew their political opponents were in trouble, but didn't think they'd be eager to fly the distress signal.

RADIO AND TV announcers are constantly making such small, embarrassing mistakes. One is said to have introduced a string ensemble with the words, "Next we shall hear Mozart's Concerto for Flarp and Hute."

Such errors are typical of the difficulties most of us get into now and then. A casual conversation suddenly becomes tense because you discover you've said the wrong thing. One symptom of tension that exists in so many persons is their unnecessary worry over such matters. It's one thing to be concerned; it's another to be worried to the extent of losing sleep.

Certainly the person who has never said or done an embarrassing thing hasn't done much living. Life demands a busy contact with persons and the smaller the world grows the more important it becomes that we understand how to handle our mistakes.

There are examples in Scripture of persons who were caught in embarrassing situations. For instance, there was the woman so delighted with Jesus that she said, "Blessed is the womb that bore you," or "My, but your mother must be proud of you." To which Jesus replied, "Blessed rather are those who hear the word of God and keep it." That was turning a bit of flattery into an unforgettable truth.

On another occasion a woman came to break an alabaster box of ointment and one of Jesus' very practical disciples objected, saying, "This should have been sold and given to the poor." To which Jesus replied, redeeming that kind of embarrassing misplacement of values, "Let her alone. She has done what she could."

WHENEVER one begins to remember his errors in judgment, thoughtless comments, and failures to speak when he should speak, he knows how much he needs the gentle spirit of forgiveness and the cleansing of heart and mind. There really isn't a blooper that can't be handled. We are all people who make mistakes. Yet we are called upon, at the risk of error, to adventure and labor with creative boldness.

IT WASN'T THE FACT that the city fathers gave the boy the wrong key that mattered so much. It would have been worse if they hadn't given him one at all. It is bad if we are so chained by our fears and so reluctant to speak or act that we become timid, hesitant, uncertain individuals, good for nothing.

We've no business to be afraid of our bloopers, nor to revel in them either. We have to be persons who are willing to risk our all for a great faith, and to share all that we are beyond cost or count, so that, even when we stumble, we fall in the right direction.

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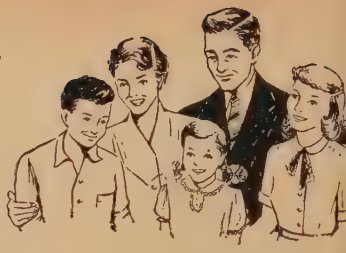

PLANNING SESSION

IT HAD BEEN such ages since I'd been over at Claire Mawson's, I felt almost like a stranger. Even though she's only working part-time at the store, she keeps on the go so much that it's hard to find her home. This time I had called her up before coming over.

"Come in, come in, Mrs. Melton," she greeted me with mock formality. "It isn't everyone who comes to see me who makes an appointment ahead of time. I'm quite flattered to be considered so important."

"If I really had your good at heart, I'd think of some way to prick the bubble of your pride, I suppose. But it *is* good to see you."

"Seems to me we no sooner were through with the Christmas rush at the store than we were in the midst of inventory. Except to say hello at church, we've hardly seen you or any other friends. Sit over here while I pour us a cup of coffee."

"GOOD. THAT WILL start the ideas flowing, I hope. I thought we should map out our strategy for the Friendship Luncheon before the congregational meeting, so that if we wanted to nail anyone there, we'd know what we wanted to do."

"At the congregational meeting?" Claire's eyes crinkled, as she handed me my cup. "You are an optimist."

"Oh, I'm not expecting the congregation to turn out in great numbers. I know better than that. But the key people are usually there. The ones we depend on."

"That's true. And I suppose I should be such a pessimist. The ones who a interested do come, and the oth wouldn't be interested even if we put a super-circus to drag them out. I kn we'll be there as usual."

"And I think the idea of sponsoring not sponsoring another refugee fam will bring out all the pros and cons of matter," I said.

"You mean another family besides one Charlie and I are waiting for?"

"That's right. And they say we wo have to wait quite so long this time, the Refugee Service is having those the dossiers processed ahead of time there won't be such a long delay."

CLAIRE SHIVERED. "But suppose th got these people all ready to come a then there weren't assurances for the Wouldn't that be horrible?"

"Horrible is mild! For them and us. I'm afraid I wouldn't sleep very we

"Still, if each congregation does part, we shouldn't have to worry. P sonally, I can't wait till the ones w sponsoring arrive. Try one of these ca I'd like to pretend I made them, bu picked them up at the bakery on my v home."

"Um, good! Now, about this lunch thing. Apparently, this is to be par our witnessing to the women of our c congregation not only about what we in the local church and the commu and the wide world, but about the un lying motive for it."

"MOTIVE? WELL, what else would it be but trying to do what you think God wants? I don't see quite how that enters in. If these people are part of our congregation, they ought to know that."

"But apparently a lot of them don't know it. And besides, Pastor Ittel says a lot of them come to church so seldom they don't get the picture at all. Some think we work to show how good we are, or to earn merit in God's sight, or just because we can't sit still. He thinks that not only in the program but in the calling beforehand we ought to let people know that what we try to do is a response to God's great love and submission to him."

"Oh, now wait just a minute, Connie! This is going a bit too far! I'd feel like the world's greatest pharisee, going around spouting that kind of stuff."

SHE LOOKED so outraged, I couldn't help laughing. "Oh, I don't think he meant us to say it quite that way. I told him I thought that talking to people like that was his job, not ours. But he insisted that everyone expects him to stress God's greatness and man's response—and consequently no one really takes him as seriously as a lay person. It was an angle I hadn't thought of."

"I can see what he means. But on the other hand I always take it with a grain of salt when anyone talks too piously. You know very well, how seriously Charlie takes his religion. Oh, all right, if we're going to call things by their right names—how deeply Charlie loves his Saviour. But even with me he covers it over with a lot of conventional phrases. He always attributes his best deeds to the worst motives. To do anything else would be a sort of spiritual 'strip tease,' for him. And I must admit I'm a lot the same way."

"So am I. But I'm afraid I got you all stirred up by the way I put it. The pastor didn't really expect us to talk in a way that isn't natural. But instead of saying to people, 'It is a very nice affair. I think you'll enjoy it,' he wants us to say, 'We'd like you to know more about our work. I get a lot of satisfaction out of doing what I can and I think you would too,' or something like that."

"That's different. For a minute you scared the life out of me. But I think it is quite true that we should put our church work on a different basis from purely social things. I'll gladly go along there. Now, here's the list Mrs. Schmidt brought me."

WHEN WE SETTLED down to it, organizing our campaign to interest the inactive women of the congregation didn't take too long. Both Claire and I have worked at it before—one reason for choosing us, I suppose. And both of us are too seasoned to expect the impossible. Still, we know how much of the success of a venture like this depends upon getting the right person to ask the woman we want. Those "relationships" Pastor Sym is always stressing.

As I folded up my half of the list, I looked at the clock. "All finished, and time to get home and referee."

"As bad as that? I haven't heard sounds of battle this far."

"Oh, Pete got skis for Christmas and Susie got a sled. She thinks the skis look like more fun and is always trying to get them from him. I've been letting them battle it out their own way, but if it happens again, I'll have to take Susie in hand. I've had enough." I fled laughing down the snow-lined pavement, clutching my list in my hand.

Suddenly, planning this Friendship Luncheon, which I had been so reluctant to get involved in, seemed a lot of fun.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Lost confidence

QUESTION: When Jack and Millie were small we had their confidence. They came to us with all their problems and questions. Al and I tried to help them through the hard places, to enable them to see the reason for the work they had to do in school, to teach them to use their allowances properly, and to help them get along with other youngsters.

Then rather suddenly Mildred stopped coming to us, and about a year later Jack did the same. Now they rarely want to talk about anything personal.

REPLY: Unless parents anticipate changes in young people, and are prepared to adapt themselves to newly developing characteristics, it is likely that a sort of barrier may arise between them and their children. The children turn to their own companions or other adults for confidential association. Even if parents use intelligent means of keeping the channels open, this kind of breach sometimes occurs.

Find a time or occasion to open a conversation about the present situation with your young people. Explain that because of pressure for time, or whatever the hindrance may have been, you inadvertently permitted a drifting apart. Assure them (together or separately) of your continued love, interest, and readiness to be of help, but don't probe or prod.

Beginning at this point, cultivate closer relationships. Tell them se rately or together (depending on topic) of the experiences, troubles, p plexities, or frustrations which you perienced at their age. Discuss thi that are of concern to young peo but don't be overeager. Plan some g times together, but don't get in the v of their associations with other yo people. Respect their desire for priv and the fact that each is a person in own right.

Jilted

QUESTION: More than five years ag was jilted by a man to whom I had b much devoted. I have never been m ried. I have never heard from Ha since that time but have learned that is married. Now Ernest is giving me c siderable attention. He is a fine fell but I find it impossible to respond to professed affection because I have been able to forget Harold. I feel tie him. While I don't want to go thro life alone, I feel very hesitant.

REPLY: You seem to be holding to a forlorn hope. Recognize that old affair is over, that any hanke after Harold is folly.

The past should not be permitte stand in the way of present-day p bilities. In as much as you desire m riage, it is advisable for you to Ernest and study his whole person and life at close range. You may be able to determine whether he w be a good life partner. At the s time let him have an opportunity observe you. Something good come out of this experience, but a g deal of it is in your hands.

If you still find it impossible to yourself of your obsession a Harold, you had better talk the ma over with your physician.

BOOKS

Jesus and Our Daily Lives

For Today. By D. T. Niles. Muhlenberg Press. 442 pages. $2.

The name of D. T. Niles rings many a bell among those who are acquainted with today's world Christian leaders. His work with the world Student Christian Federation and the world YMCA has so identified him with the ecumenical movement that most people would have trouble locating him denominationally.

The author's church affiliation is Methodist but his spiritual insights are universal. He has contributed richly to every stream of Christendom. Now ministering in Ceylon, Dr. Niles has developed this series of year-long daily Bible studies on the familiar page-a-day devotional style.

Readers will find the book especially helpful in two respects. First, these daily devotional pages present a very clear and meaningful interpretation of the life and teachings of Jesus and, second, they are filled with very rich and rewarding explanations of what the Christian faith and life is all about.

The theme of the volume seems summarized best by this quotation:

"A Christian must learn to live in terms of two perspectives—that of Jesus against the background of life's issues, and that of life against the background of the person of Jesus. Both these insights belong together and serve to clarify each other."

This reviewer was impressed by the author's ability to translate biblical and theological concepts of Christianity into very simple terms. Examples of this skill are found where he shows how the Apostle's Creed parallels Peter's sermon at Pentecost and when he outlines the probable activities of Jesus in his home at Nazareth in a typical day from sunset to sunset.

Denver, Colo. ALTON M. MOTTER

Journey through Scripture

A Devotional Commentary on the Bible. By William J. Shergold. Oxford University Press. 284 pages. $3.50.

Across 284 pages the author strides the high country of the Bible. He pauses long enough for a satisfying explanation of the scenery, without the tedium of the botanist's dissection of every flower. The reader feels that Shergold knows all about archaeology, higher criticism, and the diverse interpretations of passages, but he chooses to concentrate on the lovely simplicity and meaning accepted by modern scholars. It is refreshing to read a commentary that is not obsessed with biblical "problems." One also feels the presence of a Companion on the journey, especially in the Old Testament, where the connection with Christ as fulfillment is noted clearly (but not crudely, as in the "Scofield Bible" notes).

Pilgrims who have not studied the Bible in the classroom, however, may find themselves in strange country. This commentary is intended as a handbook to "The Shorter Oxford Bible," probably the best shortened version to date. Without the latter, one can get lost. Deuteronomy appears between Zephaniah and Habakkuk, and Isaiah is divided into the three divisions which most modern scholarship supports. A bit of the Apocrypha also appears, and those who memorized the "Twelve Minor Prophets" will be flabbergasted to find Job and Daniel instead of Haggai and Malachi at the end!

The student will discover this book stimulating and devotional indeed, for he knows where the author is going and why (exception: he suggests that Mark, the Evangelist, may have rolled away the stone from the tomb on the Resurrection morn!). The ordinary reader may feel like a tourist in the Bible—he knows he's there but he doesn't quite know where. Even so, it's well worth the trip with Shergold as escort. The strangeness is itself exciting, and a sense of "I was there!" lingers when the book is laid down.

Miami, Fla. CHARLES J. HARRIS

The Bible as Literature

Life and Language in the Old Testament. By Mary Ellen Chase. Norton. 201 pages. $3.

The book is a commendable sequel to *The Bible and the Common Reader*. The three divisions deal with the ancient Hebrew mind, the imagination of the Hebraic peoples, and expressions of this imagination in their literature. In Part I aids are given for an understanding of the Hebrew mind. These aids include the land with its extremes, the concept of history which is inseparable from religion, an idea of time which emphasizes seasons rather than hours and the Hebrew interpretation of the significance of place. There is an excellent emphasis upon certain distinctive qualities in Old Testament literature: running and walking, lack of attention to physical illness, the presence of loneliness and despair, violence and the sense of wonder as well as the instinct for worship.

In Part II there is an attempt to clarify the difference between the law and the prophets. Much attention is given to a comparison between Homeric legends and biblical literature. Both similarities and differences are emphasized, the former including great powers of observation, the latter noting the brevity and omissions of the Jews and a repeated emphasis upon the Holy City, Jerusalem.

Part III is concerned with the two major divisions of Old Testament literature. Specific passages are analyzed.

The author is a gifted and sensitive writer with ability to communicate. Her greatest gift is her ability to describe characters. She is wise enough to realize that most things are best said by Scripture so she quotes frequently and well. The manner of pinpointing characters and events is masterful. The style and print are to be praised.

Despite all the good features there are numerous irritations in the text. It is to be doubted that "charming" is an apt description among others for Genesis 1. Serious students of Joseph will hardly concede that in the confrontation of his brothers he was simply displaying "theatrical magnanimity." The amount of space devoted to a comp son of Homeric legends and biblical lit ture is out of proportion. The common re ers of our day have little acquaintance w the Bible, let alone the Greeks. And chapter or two does little to improve situation.

Some would not feel that Leviticus almost entirely a succession of dreary l pertaining to food, sacrifices, holy days, even the most minute details of human istence." This is surely a misunderstand of the Jewish mind. It is to be questio that most people acquainted with the 2 Psalm "have gathered the mistaken no that it is the unexcelled poem of a match poet." Most people do not think of it poetry at all but only of its significant, e nal message for common, mutually sha experiences. And if descriptions of bibl characters are brief, it is because the never obscured the main subject.

As a book dealing with the Old Te ment as literature this is exciting rea and even the irritations provoke additio study. The writer is best when she devi from her own purpose and the reason the writing becomes apparent. We l forward to the time when she will writ the Bible as message and not as literat

INEZ SEAGL

Lenoir Rhyne College

The Psalms. A Selection Arranged for sonal Devotion. By Guy Emerson. Harper. pages. $2.

The author has been reading the Ps for many years for their comfort and g ance. Some have proved more valuabl him than others, and parts of various Ps seem to him to fit together. On the basi his experience, he has selected and arra about 40 per cent of the book of Psalm a form he believes useful for personal d tion. Fifteen Psalms are printed in full, there are parts of 76 others. Most of translation is the King James Version. arrangement, headings, style of the should be helpful in providing an exce guide in devotional reading.

OVERSEAS

Traffic Toll Rouses Churches

GERMANY: Bremen. Dec. 1.—GERMAN churchmen are showing a keen sense of responsibility for the increasing number of automobile accidents. In 1954 nearly a million people were involved in 500,000 accidents, in which 300,000 were injured and 12,000 killed.

Part of the problem is that only 5 per cent of West German roads are first class (mainly the superhighways — *Autobahnen*). We have 5 million motor vehicles, which is three times as many per mile of highway as in the United States. There are immense numbers of traffic signs—enough to confuse even experienced drivers—but too few at such danger spots as railroad crossings. Automobile traffic in the cities is made difficult because of the large number of streetcars.

The highway problem was brought up at a public meeting at the Evangelical Academy in Westphalia recently. A pastor stated, "Even the traffic is not outside God's concern. Nobody has a right to do as he pleases with his own or his neighbor's life. Christ's authority is valid even in our traffic situation. God's commandment is still, 'You shall not kill.'"

Bishop Otto Dibelius preached on the text, "You shall not kill," a few weeks ago, relating it to the traffic problem. German churchmen have agreed to take up this topic in their sermons and in instruction of confirmands.

LAST FALL our federation of labor unions celebrated the tenth anniversary of reorganization following the war. In 1933 Hitler had banned unions, but the occupation armies permitted them to form again in 1945. At that time it was required that there be only one federation, with various branches for various industries, instead of the two sets of Christian and Socialist unions as in the pre-Hitler period.

The new arrangement worked well until recently. Now the Christian union members, who are in the minority, feel they are being mistreated by the majority. They object particularly to union cooperation with the Socialist Party on such political issues as German rearmament.

Church leaders warned Christian workers against forming a new federation of unions. A statement was issued by 46 prominent Protestants, including Bishop Hanns Lilje, Prof. Helmut Gollwitzer, and Dr. Reinold von Thadden-Trieglaff of the *Kirchentag*. Christian laymen should not "go into the ghetto," they said, but should seek to exert their influence among the majority of union membership rather than form a separate group.

However this advice was disregarded. A new federation has been organized, known as the Christian Labor Movement of Germany. The chief influence in the new movement is Roman Catholic. The first meeting was held late in November, but policies are not yet clear.

ONLY A YEAR after the death of Dr. Hermann Ehlers, an outstanding politician and active Protestant churchman, another man like him, Dr. Robert Tillmanns, died suddenly at age 59. He had been one of the founders of the Christian Democratic Union in East Germany and took a leading part in Hilfswerk.

Since 1953 he had a place in Chancellor Konrad Adenauer's cabinet. After Dr. Ehlers' death he became vice president of the Christian Democratic Union, Dr. Adenauer's party. We do not have many active Protestants who can fill his place in the political life of the nation.

—REINHARD GROSCURTH

MARYLAND

Church Marking Centennial Exhibits Historic Records

By WILSON P. ARD

HAGERSTOWN—Bits of American history were woven into the story of a Lutheran congregation which marked the 100th anniversary of its church building in December. The history of the Evangelical Lutheran Church in Frederick goes back to 1738 when it was organized by Pastor John Caspar Stoever.

Two log churches were built in 1743 and 1746. Construction of a new church was interrupted by the French and Indian war and completed in 1762. Bells were brought from London in 1771. A new church was dedicated in December 1855. Its twin octagonal towers rising to a height of 150 feet house the old bells.

During the Civil War, General Lee's army reached Frederick Sept. 6, 1862, and the next day Confederate officers and men crowded the church at morning and evening services. During the battle of Antietam, the church was used as field hospital. It was restored to congregational use in 1863.

Old documents, church records, communion ware, and pictures dating back to the early beginnings were shown as the church marked its centennial and may become part of a permanent exhibition. Guest preachers for the anniversary were ULC Secretary F. Eppling Reinartz, Synod President J. Frank Fife, Dr. Abdel Ross Wentz, Gettysburg Seminary, and Dr. Amos John Traver, a former pastor of the church and now professor at Hamma Divinity School. Present pastor is Charles F. Trunk, Jr.

CORNERSTONE DEDICATION of a two-story educational building was held at Mt. Tabor Union Church, Evangelical and Reformed and Lutheran congregations, Rocky Ridge. Dr. Frederick Eyster, president of the Potomac Synod (E. and R.), was the speaker.

CORNERSTONE FOR MOUNT TABOR, ROCKY RIDGE, MD.

Left to right: Dr. Frederick Eyster, E. & R. Council President Charles Jones, Professor William Barhart of Hood College, Clyde Knippel, foreman, Lutheran Church Council President Charles Mumma, Pastor Ya

Pastor of Mt. Tabor Lutheran congregat is the Rev. Dixon Yaste.

The Rev. Manfred Manrodt, pastor Friedens Church, Baltimore, led the cler medical conference sponsored by the Wa ington County Ministerial Association at Hagerstown hospital Dec. 5. Miss Ju Lizer, superintendent of training, Washi ton County Hospital, gave suggestions pastors on hospital visits. She said t should not call during regular visiting ho should check with the nurse supervisor fore visiting seriously ill patients; not s too long; not pray too loudly; if poss visit surgical patients the evening before operation; and visit only their own par ioners unless requested to make other c Dr. John P. Risley spoke on religion psychiatry.

The family caroling party, a traditi event in Trinity Church, Hagerstown, tracted a large group of children and adu

MINNESOTA

Film on Lutheran Missionary Work in India Has United States Premiere in Minneapolis

By PAUL LUTHER WETZLER

MINNEAPOLIS—Two hundred and fifty years of Lutheran missionary work in India were recalled Jan. 6 as Minneapolis Lutherans attended the United States premiere of the film *Ambassador in Bonds* at the Institute of Arts. The film, produced in India by Film Productions International of Hollywood, tells the story of Bartholomew Ziegenbalg, the first Protestant missionary to India.

Ziegenbalg, together with Heinrich Pluetschau, laid the foundation for a Protestant Christian church in India. The first showing of the film coincided with observances of the anniversary in Tranquebar, India, and in the United States. The picture is the major 1956 promotional effort of National Lutheran Council churches on behalf of Lutheran World Action. The premiere was sponsored by the Minneapolis Council of Lutheran Churches which also sponsored the first showing of the *Martin Luther* film. Dr. Paul Luther Wetzler (ULC) and Pastor Alf M. Kraabel (ELC) made arrangements for the premiere.

PREPARATIONS for the evangelism mission in Minneapolis and St. Paul are in full swing. Lutherans of all National Lutheran Council churches and of the Missouri Synod are co-operating to assure its success. Working with 20,000 members of ULC congregations are 110,000 Lutherans of other churches. The date is Feb. 5-12.

Chairmen and committees have been appointed. Radio, television, newspapers, billboards, and a mailing campaign are preparing the Twin Cities for the event, the greatest united all-Lutheran effort in Northwest history. The mission week will focus attention also on the world-wide assembly of the Lutheran World Federation in August 1957 in Minneapolis.

The Lutheran Lake Camp board of the central conference announces its schedule of summer camps for 1956. Each succeeding year has seen enrollments rise and new facilities added. Officers of the board include: Carl A. Carlson, president; the Rev. George Gerberding, vice president; Mrs. George Lundquist, secretary; Marlene Stene, corresponding secretary; Mr. I. B. Aaseng, treasurer. The Rev. Merle Franke is business manager.

The Minnesota State Pastors' Conference will be held at First Christian Church, Minneapolis, Jan. 23-25. Leaders include Dr. Krister Stendahl of Harvard Divinity School; Oscar R. Overby, executive director of the ELC Choral Union; and Dr. Chester A. Pennington of Hennepin Methodist Church, Minneapolis.

The Northwestern Theological Seminary pastors' and students' convocation will be held at Lake of Isles Church, Minneapolis, Jan. 24-26. Lecturers include Dr. Paul L. Homer, associate professor of philosophy at University of Minnesota; Dr. Jaroslav Pelikan, associate professor of historical theology at University of Chicago; and Dr. G. Elson Ruff, editor of THE LUTHERAN.

The Lutheran Welfare Society of Minnesota is engaged in a campaign to reach a goal of $470,000. A per capita giving of $1.11 from the 431,000 members of the seven supporting synods is sought.

The Northwest Synod convention designated 1956 as stewardship emphasis year. A series of meetings with the New York director for the sector project has been announced as follows: May 3 in Minneapolis, May 4 in St. Paul, May 5 in Albert Lea, May 7 in Red Wing, May 8 in Deephaven.

PASTORS of the Northwest Synod will gather at Holy Trinity, Minneapolis, Jan. 23. Dr. C. Franklin Koch of New York, Pastor Louis Valbracht of Chicago, and Dr. R. R. Belter of Burlington are among the speakers.

LANGUAGES BUILD BRIDGES

The story of Richard Zakis, a Lutheran refugee now living in t United States, reflects the drama of war-torn Europe. It also pr vides an illustration of the power of the printed word which e abled a veteran typesetter who knows six languages to weather t storms of two world conflicts and find a new home.

Richard Zakis

RICHARD ZAKIS, a blue-eyed, 64-year-old printer from Latvia, had no difficulty in finding a job when Lutheran Resettlement Committee brought him as a displaced person from Germany to the United States. He had set type in six languages for nearly half a century in Europe. America was a new country to him, but the job was the same. At present he is working for the Manchester (Conn.) *Evening Herald*. He was a member of the staff last year when the paper was cited by the Ayer Galleries for excellence in typography in national competition.

The rugged Latvian, who now attends a Lutheran church in Manchester, has set type in German, Russian, Latvian, Latin, French, and English. English is the most difficult language to handle, mainly because of the intricate way English words are divided into syllables, he says.

His career started in 1908 as a pressroom apprentice in Riga, at that time a provincial capital of Russia. Within two years he was promoted to the machines and during the next 30 years he operated Typograph, Intertype, and Linotype units. The paper was published in Latvian, but Mr. Zakis also spoke Russian and German while acquainting himself with French and Latin.

During World War I the paper published a Russian language edition for Russian soldiers. Mr. Zakis, the only typesetter familiar with Russian, worked up to 18 hours a day to get the paper out.

After the war, his country acquired independence, and he returned to the Latvian keyboard. But in 1940 the Communists cupied Latvia, and once again he was for to work for a paper printed in Russian

In 1941 the Germans ousted the R from Riga, and Mr. Zakis was conscrip by Hitler's men to print a German-langu propaganda sheet distributed throughout Baltic countries. Later he was assigned t newspaper in Arnstadt.

When the Allies occupied Germany, Zakis was confronted by the challenge o new language: English. Working on one the American editions of *Stars and Str* published near Darmstadt, Germany, came to grips with the "most puzzling languages."

Through the Lutheran Resettlem Committee, and a friend, Prof. Carl K manis of Gustavus Adolphus College Minnesota, Mr. Zakis came to the Un States. He worked on Latvian pa

printed in New York City and in the Midwest before joining the *Manchester Herald.*

Mr. Zakis has lost his home, wife, and family as a result of two world wars. He has not lost faith. A man with deep religious convictions, he pulled through when others despaired. It is this faith that helps him look into the future with confidence.

NEW YORK

Rural Congregation Organized in Burlington

BURLINGTON—A rural church came into being last month near Hartwick Seminary after missioners had worked for several years against heavy odds in trying to reach the point of organization.

St. John's Church in Burlington, some 20 miles north of Oneonta, was organized Dec. 18 with 50 charter members. Mission work was begun by Dr. Paul M. Orso, who was instructor at Hartwick College and supply pastor of the Hartwick Seminary Church from 1949 to 1952. It was continued by Pastor Charles E. Pope until he assumed a parish in Ghent, N. Y.

When the Rev. William H. Rittberger became pastor of Hartwick Seminary Church last June, he took charge of the mission.

In December, the group was ready for organization. Most of the members are dairy farmers of European background, coming from 12 nations. The territory of the Burlington parish extends over 800 square miles.

Attending the service of organization were Dr. Eugene Kreider, Pastor Herbert Mahl, Pastor C. Kloth (UELC) of nearby Laurens, N. Y., and Pastors Edward H. Wiediger and Myron E. Jaenecke.

NOVA SCOTIA

Evangelism Program Gets Start As Synod Appoints Committees

By DOUGLAS A. CONRAD

HALIFAX—The evangelism program in the Nova Scotia Synod began late in November, when the Rev. W. A. Mehlenbacher, regional director for Canada, met with the pastors and laymen in St. Paul's Church, Bridgewater, to explain the plan. Delegates chose a central committee and formed working committees. The central committee consists of the Rev. R. E. Bieber of Dartmouth, chairman; the Rev. James Slack of the Midville parish, secretary; and the Rev. Douglas A. Conrad of Halifax, treasurer.

The Sunday schools of Lunenburg, Rose Bay, and Halifax presented gifts to Miss Irma Lehmann, Lutheran port worker at Halifax, to give to children of new Canadians.

The Rev. E. Dale Click, associate secretary of the Board of Social Missions, together with the Rev. W. A. Mehlenbacher,

FIRST SERVICE was held by Pastor Robert L. Bartsch in November for King of Glory mission in South Milwaukee town hall. Construction of chapel is planned for near future, organization is expected to be effected at Easter.

NOVA SCOTIA . . .

conducted a school of missions for pastors of the synod on Nov. 22. Sessions were held in Resurrection Church, Halifax, and in Church of Our Saviour, Dartmouth.

Something new for pastors of the Nova Scotia Synod was a full-day retreat held in the Church of Our Saviour in Dartmouth Nov. 28 for all pastors and their wives. The program for the day was under the directi of the Rev. Luke Batdorf of the Rose B parish. Plans were made to hold these me ings every month.

New light fixtures were dedicated Church of the Ascension, Conquerall Mil Synod President C. H. Whitteker preache The Rev. Leonard Rodbourn is pastor this church.

ONTARIO

Faculty of Science Plans Affiliation with Waterloo

By NORMAN BERNER

KITCHENER—Waterloo College, which has just completed a major expansion program and doubled its enrollment, may be on the verge of a further, though somewhat different type of expansion. According to an announcement released by College President J. G. Hagey, a nondenominational board of governors consisting of prominent citizens of the Kitchener-Waterloo area has been organized to operate a faculty of science. This new board will seek affiliation with Waterloo College.

Chief advantage of the nondenominational board would be eligibility for government grants for capital purposes. Such grants a not made to church-owned schools.

Under the proposed plan the buildings the affiliated school would be on the Wat loo campus. There would be a comm administration, and some interchange of p fessors, students, and facilities.

Present property and the liberal a course would remain under the syno board of governors. The new property a the science course would come under jurisdiction of the new board. This type arrangement is in effect at several Onta schools, notably MacMaster (Baptist) U versity, Hamilton.

Advantage to Waterloo would be imm diate. Space utilized for the few scie courses now offered would be released arts work. More students would be tracted because of the broadening of courses. Administrative costs would shared.

There is no doubt that the need for creased higher education facilities in Twin City area is urgent. The number

THE BIRTHDAY CAKE WAS FOR JESUS, children of Bethany Church, Hickory, N. C., as they celebrated Christmas. And as the W Men had brought gifts to the Christ child Bethlehem, they piled gifts of food around 15-pound cake to be distributed among ne families. Pastor is the Rev. G. Dwight Con

BIRTHDAY GIFT from Michigan Synod to Prince of Peace Church, Detroit, put mission, organized in early 1955, $2,500 ahead in its funds. Up to date, Michigan Synod churches have given over $21,000 in birthday presents to newly organized missions. Five offerings are being received this year for new congregations. Presenting check to Prince of Peace treasurer, Robert F. Krasa, is Synod President Frank P. Madsen. Edgar Miller, congregation's vice president, and the Rev. William A. Diehl, pastor, are pleased observers.

Canadian students seeking college entrance is expected to increase 50 per cent in the next five years. The larger universities have indicated that they have reached their maximum enrollment. Expansion must come through the smaller schools, or through new ones.

At its meeting last June, the Canada Synod requested its board of governors to "consider the acceptance" of an application for affiliation from a separate faculty. Since fear was expressed by some that the church school would be dominated by the new school, it was resolved that "any and all proposed agreements of affiliation . . . be referred to the synod at a regular or special meeting for approval."

PENNSYLVANIA

Lutheran Pastor Named To Minister to Seamen

By CARL W. WEBER

PHILADELPHIA—Steady development of the port of Philadelphia as one of the busiest harbors in the United States has led the Board of Inner Missions of the Ministerium of Pennsylvania, with the co-operation of the ULC Board of Social Missions, to call a full-time Lutheran seamen's pastor. Action was taken in consideration of the fact that Lutherans are a majority among Protestant sailors aboard foreign ships arriving at the port.

Called to the post was the Rev. W. Theodore Benze, for 25 years a missionary for the Board of Foreign Missions in India and British Guiana. Pastor Benze, a graduate of Muhlenberg College and Philadelphia Seminary, completed post-graduate studies at Leipzig University, Germany, before accepting his first foreign assignment in India in 1925. He spent last year on furlough in Philadelphia and had worked on an assignment with the interdenominational Seamen's Church Institute on a part-time basis. Apart from ministering to Lutheran, mainly German, personnel aboard foreign vessels, Pastor Benze had extended his work also to Indian and West Indian crew members of incoming ships.

A Lutheran seamen's ministry had been started in Philadelphia in 1902. During World War II the service was discontinued. Pastor Hans Otto Zbinden of Philadelphia's Kreuz Church, an English and German language congregation, resumed the ministry to German seamen on a volunteer basis in 1951 and has been carrying on the work through the past five years.

Pastor Benze will minister to seafaring personnel treated in Philadelphia hospitals, and call on incoming ships. Since freighters

FIRST LUTHER VOLUME FOR DR. GREEVER

FIRST VOLUME of what will be the 55-volume English edition of Martin Luther's complete works was given by the officers of the United Lutheran Church to the Lutheran Southern Seminary in honor of one of the Church's most distinguished leaders, Dr. Walton H. Greever, Sr., right. The presentation, made on behalf of the ULC by Southern Seminary President John L. Yost in Columbia, S. C., marked Dr. Greever's 85th birthday.

Dr. Greever was secretary of the ULCA from 1932 to 1947. Previously, he had served parishes in West Virginia and South Carolina, had been editor of the "American Lutheran Survey" and other church publications, and p fessor at Southern Seminary. He is now living in Columbia, South Carolina.

The series of Luther's writings in English translation is being prepared by the ULC's Muhlenb Press and the Concordia Publishing House (Missouri Synod) and is expected to be completed 15 years. The first volume, which appeared last month, contains the Psalms. The set presented honor of Dr. Greever will be placed in the Southern Seminary library.

PA.: PHILADELPHIA . . .

remain in port usually only long enough to unload and take on new cargo, seamen cannot leave the ship and rely on the minister for a number of tasks ranging from personal counseling to the forwarding of mail.

Philadelphia is one of the cities selected for the 1956 Knubel-Miller lectures. Dr. Conrad Bergendorff, president of Augustana College, will lecture on "The Doctrine of the Church in American Lutheranism" at Philadelphia Seminary Feb. 9 and 10.

Herbert I. Punchard was elected president of the Ministerium Brotherhood at a meeting at Little Zion Church, Indianfield. Other officers are: E. B. Everett, vice president; Richard Snell, secretary; Frank Kulp, Jr., assistant secretary; H. A. Cassell, treasurer. Maurice Walborn, retiring president, was elected to the executive committee. William D. Haring is statistician.

A BUILDING FUND drive has been star by Holy Spirit Church, Secane, which pl to add a wing to accommodate the grow Sunday school enrollment. The congre tion, organized in 1951, has an aver Sunday school attendance of 275.

The 16th anniversary celebrated by H Spirit Church, Philadelphia, on Jan. featured the burning of a third mortg of $5,000 held by the Board of Home M sions . . . The 54th anniversary is be observed this month by Bethel Chu Philadelphia, served by the Rev. Ivan Ha dorn for the past 24 years . . . A major re vation and improvement program is plan for 1956 by Zion Church, Wilmington, D

BREAKING GROUND for an educati building Dec. 4, Reformation Church, Ph delphia, crowned twelve months of conce efforts on the part of its committees Pastor Wilton D. Ernst to get the buil project on its way. The one-story, se

room structure is scheduled for completion next spring.

Attending the ceremony were Dr. Roy L. Winters, superintendent of the Ministerium of Pennsylvania's board of home missions; Philadelphia Conference President G. Edward Knapp, together with Pastor Ernst and Student Assistant Ernest Waxbom.

CONGREGATIONS should ask civic leaders to keep them informed on election issues and political problems so that they can play their role in the administration of the community, Sydney Dexter, chairman of the civil service commission of Philadelphia, told the Lutheran Ministerial Association of Philadelphia at a meeting in the Muhlenberg Building on Dec. 13. Mr. Dexter spoke as a substitute for the city's mayor-elect, Richardson Dilworth, who had been scheduled to address the gathering but was unable to attend.

EIGHT YEARS AHEAD OF SCHEDULE was St. John's Church in Parkville, a suburb of Baltimore, Md., as it burned late last year the $55,000 mortgage on the church due in 1963. Shown from left to right are Church Treasurer John E. Elgert, Pastor Charles P. Cressman, and Ed Owen, president of St. John's church council.

Mr. Dexter cited as an example of Protestant concern for good city government the Christian Assembly he helped found in 1950 in Germantown, a Philadelphia suburb. The assembly, he said, had the active co-operation of local Protestant ministers and had contributed to spreading a knowledge of political questions and election techniques among church members.

The Rev. J. Elmer Leas, pastor of St. Stephen's Church, Wilmington, Del., has been re-elected by the Wilmington and New Castle County Council of Churches to serve a second year as its president. The Council, which represents nearly all of the Protestant churches of the city and surrounding county, has also engaged Dr. F. Eppling Reinartz, secretary of the ULCA, as speaker at its Jan. 13 meeting in the Hotel DuPont.

Lancaster Inner Missions Expand Range of Activity

By ERNEST J. HOH

LANCASTER—Opening of the Lutheran Home in Lancaster was the outstanding achievement in 1955 in the conference area, and paved the way for intensified action in Lutheran social missions.

All churches, with the exception of four congregations, are co-operating in giving support to the home. Contributions have reduced indebtedness during the year by $17,000 while providing the funds necessary to operate the institution. A $33,000 debt remained as the new year began.

Attention will now be devoted to other phases of inner mission work, the Rev. Gilbert J. Martin, president of the organization, announced. Committees have been appointed to care for institutional chaplaincy, plan social action, and study other phases of service. A full-time secretary for the inner missions office has been approved who will assist Mrs. Peter Orphanella, the organization's case worker.

SIX COURSES will be offered at the Lancaster leadership training school to be held at Trinity Church, Lancaster, on six Monday

PA.: LANCASTER . . .

evenings this month and next. Among the lectures offered is one by Pastor Raymond L. Fetter of Christ Church, Elizabethtown, Pa., on how to help young people study the Bible.

NEW PASTOR of Zion Church, Leacock, is Dr. Ralph R. Gresh, who had served for 15 years at St. James' Church in Gettysburg. Dr. Gresh has held many synodical offices. He was secretary of the old West Pennsylvania Synod, president of the West Pennsylvania Conference, and a member of the synod's executive board, has served as chairman of the synod's examining committee and committee on intersynodical relations.

Bells Announce Success Of Fund-Raising Appeal

By ARTHUR W. LAWVER

WILLIAMSPORT — Church bells rang in Montgomery on Sunday evening, Dec. 18. Pastor John R. Knaul of Christ Church had announced that the bells would ring if offerings to erase building indebtedness were received by 7:30 P.M.

The obligation was $4,100; $4,200 were on the offering plates. This meant the final payment, five years ahead of schedule, on a $40,000 mortgage incurred when the church was rebuilt in 1950. Prior to that the congregation had been worshiping in the Sunday school building. The original edifice was destroyed by fire in 1928. The congregation has recently changed its name from Evangelical Lutheran Church to Christ Evangelical Lutheran Church.

Approximately 1,800 gifts were collected through the Christmas inner mission appeal of the Susquehanna Conference and distributed to "forgotten patients" in the Danville State Hospital, the county homes of Northumberland, Montour, Columbia and Lycoming counties, the Laurelton state village and the Muncy Industrial Home for Women. Collecting and wrapping these gifts were supervised by Pastor C. Elwood Huegel, secretary for the project.

Chaplain Honored by Arm

A ULC chap lain who helpe Koreans rea the Bible wa commended la month by th United State Eighth Arm for outstandi service. Cha lain (Col.) Joh O. Woods r ceived a certi cate of achiev ment from Ge eral I. D. Whi citing, among his other contributions, "th establishment of the chaplain's leadersh school, religious coverage of the war dea exchange program, and the translation an publication of the Scriptures for the Repu lic of Korea."

Chaplain Woods, former pastor of S Paul's Church, Coudersport, Pa., became a army chaplain in 1939. His assignments i cluded service in Frankfurt, German deputy chaplain for the European Com mand, Second Army Chaplain, and Eigh Army Chaplain in Korea. He left Kor last fall, and is now chaplain at the Armor Center at Fort Knox, Ky.

A new electronic organ was recently de cated in David's Church, Hebe, of the Urb parish, the Rev. Paul W. Billow pastor. Pa tor Eugene Steigerwalt of Selinsgrove spok

On Jan. 23 the Rev. E. Raymond Shahe terminates his pastorate at Messiah Chur South Williamsport, after a ministry of years, to become pastor of St. Luke's Chur Silver Spring, Md. In recent years Messi Church has instituted a comprehensive ed cational program which includes a weeke kindergarten, and a school of sacred mus consisting of six choral groups of more th 140 voices.

"THE LORD'S SHEPHERDS" is a new l men's group at Christ Church, Lewisbu

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

he Rev. George Bowers pastor. Visitation vangelism, hospitality visitors welcoming ew residents in the community, boys' work nd the planning of special services for hurch festivals constitute the activities of his group.

TWO CONGREGATIONS plan evangelism missions in February patterned after the missions planned in all ULC synods during 956 and 1957. The congregations are Zion Church, Sunbury (the Rev. Robert Koons, astor), and St. John's Church, Montgomery the Rev. Adam P. Bingaman, pastor). The ate is Feb. 5-11.

Missioner in Sunbury will be Pastor Franklin E. Patschke of Zion Church, Enola. Pastor John E. Nale of Zion, Marysville, vill preach in Montgomery.

The week preceding the mission, 150 to 00 lay visitors of Zion will call on members and invite them to attend. Prospective nembers will be visited during the mission veek. Emphasis at St. John's will be on eclaiming lapsed members.

ROCKY MOUNTAIN

More Congregations Needed For Rapidly Growing Denver

By OLIVER F. WEAVER

DENVER—Denver is bursting at the seams, vith new communities springing up around he city. There are now 40 Lutheran hurches in the area. New projects have been assigned by the National Lutheran Council mission committee. The ULCA has ix congregations, with several areas committed for development.

Next fastest growing city in this synod s Albuquerque, N. M., which now has three ULCA churches. St. Paul's Church, Leeland C. Soker pastor, dedicated its new parish enter Jan. 8. Three services were held. St. Timothy's in Albuquerque is still without pastor, and is being supplied by the Rev. Mathew Lepisto.

NEW FIELDS approved by the Board of American Missions are: Raton, N. M., where Pastor Raymond W. Bartels of Zion's Church, Trinidad, is holding services.

Durango, Colo., where Pastor Roy J. Dobbe, developer of the new Farmington, N. M., mission, began services Dec. 1.

Santa Fe, N. M., where Dale Knudsen, pastor of Bethlehem Church, Los Alamos, began services Jan. 1.

A dream came true for Pastor Paul H. A. Noren of Augustana Church, Denver, when he departed on Christmas Day for a trip around the world. He will be joined by Dr. Reuben K. Youngdahl, pastor of Mount Olivet Church, Minneapolis, in Cairo, Egypt. They expect to return Feb. 10.

Epiphany Church, Denver, has voted to build a new unit which will enlarge kitchen and office facilities, joining the church parlors and nave with the new parish house. Pastor Fred H. Bloch, installed in July, conducted a campaign which brought $27,000 in building fund pledges to be paid over a period of 24 months.

Trinity Church, Boulder, John B. Rupley, Jr., pastor, celebrated its 60th anniversary Jan. 12. Services and a dinner at the student union building of Colorado University marked the occasion. The congregation recently purchased ground near the church for parish and educational facilities.

Denver Lutheran Ministerium, meeting at Holy Cross, elected new officers for 1956. They are: President, Paul Noren, Augustana; vice president, Gilbert Wise, ULC; secretary-treasurer, John Magar, ALC.

> Synod gained 13 per cent in communing members during 1955, largest gain in its history. With one month to go, the LWA quota paid was 116 per cent in December. ULCA apportionment was paid 96 per cent.

The Rev. Ross Hidy, evangelism director for the western district, met in December at Messiah Church, Denver, with NLC pastors and lay workers of the recent preaching mission to evaluate its results.

Visitors reported a deeper awareness of church membership, closer fellowships, prayer enrichments, youth interests, chance to voice complaints, many offers to serve the church, a higher spiritual level.

ROCKY MOUNTAIN . . .

To maintain the purpose and spirit of the preaching mission the group voted to meet periodically to give reports of their work.

Dr. Edwin Moll, under the direction of the Board of Foreign Missions, will visit the churches of the Rocky Mountain Synod during the latter part of February. He will begin at El Paso and complete the tour at Casper, Wyo.

DENVER is site for the missioner training school in evangelism Jan. 24, and the sector project, Jan. 25. Scheduled to speak are Pastors Robert W. Stackel, Fred D. Boldt, Elmer W. Harner, John F. Futchs.

Also Clifton Weihe, John D. Rupley, Jr., Vernon F. Jacobs, Milton C. Johnson, Leeland C. Soker, Alton M. Motter, and J. Benner Weaver.

The sector project course will be led by the Rev. Marvin E. Suhr and Chester A. Myrom, associate director of the LLM.

LEADERSHIP TRAINING SCHOOLS in the Denver area are doing well. One at Holy Cross had an enrollment of 55. Another began Jan. 8 with five courses. Our Saviour's Church is host to another sch which will continue for six weeks.

Good Shepherd Church, Denver, New N. Mendenhall pastor, broke ground Thanksgiving Day for its new parish h expected to be well under construction spring.

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WARTBURG

Challenge of Evangelis Presented to Missioner

By ARNOLD H. KAITSCHUK

CHICAGO—"Only when you are full Christ will you go out and proclaim gospel. That is evangelization!" This the challenge presented by Dr. R. R. Be to the missioner training school for past of the Illinois, Slovak-Zion and Wartb synods in the LaSalle Hotel in Chica Dec. 12 and 13.

There were 162 pastors in attendance the seminar, 37 of them from churches the Wartburg Synod. Others on the progr were the Rev. E. Dale Click, Board of cial Missions; the Rev. W. H. Swarbri area director for evangelism; Profs. Jos Sittler and Robert Marshall of Mayw Seminary; Pastors A. Howard Weeg, K. Neumann, G. G. Gilbert, L. H. Valbra A. H. Stone, and President Harmon J. Guire of the Illinois Synod; Pastor E. Morack of the Wartburg Synod.

"Evangelism is not an elective but structure of the gospel. We must kn learn, share," said Professor Sittler.

"Every Christian is an evangelist. Th is no short cut to evangelism. We m take the time to train the missioners have them carry out the task. Let us do lecturizing and more evangelizing," war Pastor Click.

"We do not toy with the Word of G we work with it and let it live through Alert the congregation to a deeper consci ness of their responsibility to the c munity," was the message of Pastor N mann.

"We are speaking to the most word-weary generation the world has ever known. Man is not searching for God, he is fleeing from God, and so we must bring him to God," said Pastor Valbracht. The discussion periods clarified many important questions for the future missioners.

On Christmas Day, St. Simon's Church in Chicago (Pastor W. Wittman), dedicated tower clocks and chimes in memory of the late Dr. C. W. Knudten, who was pastor of the church for 56 years, and pastor emeritus until his death in 1954.

Several meetings in preparation of the evangelism mission are scheduled for participating churches in the Clayton, Iowa, area. The mission will take place the week of April 15. Pastors C. Witt of St. Paul's, Postville; L. C. Urlaub of St. Paul's, Garnavillo; Earl Meissner of St. Paul's, Guttenberg; and John Zerhusen of Zion, Clayton Center, Iowa, met Dec. 30 for orientation and appointment of a central committee.

—Changes of Pastorate—

Central States

BJARNSON, A. From Grace Church, Ajo, Ariz. To Trinity Church, Greenleaf, Kan.

Maryland

BROWN, WILLIAM M. From St. Stephen's Church, Baltimore. To Woodsboro parish.

KOEHNLEIN, C. EDGAR. From Good Shepherd Church, Weehawken, N. J. To St. Stephen's Church, Baltimore.

Ohio

BUSSABARGER, RUSSELL. From superintendent, Bethany Village, Dayton. To Lancaster, mission developer.

CALVERT, WILLIAM O. From Evangelical Lutheran Church, North Industry. To Zion Church, Middletown.

KORNTHEUER, PAUL J. From East Canton-New Baltimore parish. To St. Paul's Church, Bolivar, and Good Hope Church, Zoarville.

MILLER, IVAN H. From Bethel Church, Cicero, Ind. To Trinity Church, Niles.

NELL, AUSTIN F. From St. Mark's Church,

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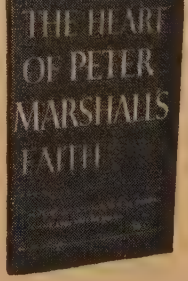

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CHANGES OF PASTORATE . . .

Mansfield. To Athens, mission develop

PACIFIC

NORDSLETTEN, OLIN S. From Trinity Churc Fort Atkinson, Wis. To Prince of Pea Church, Seattle, Wash.

PACIFIC SOUTHWEST

FUTSCHER, LEROY B. From St. Pau Church, Waterloo, and Holy Trin Church, Marshall, Wis. To Lutheran W fare Society of Northern California, he of chaplaincy service.

VOSSELER, GENE. From British Guia missionary. To St. John's Church, K luia, Lanikai, T. H.

PENNSYLVANIA MINISTERIUM

ALBRIGHT, MALCOLM. From Atonem Church, Philadelphia. To Advent Chur West Lawn.

AUSTIN, JAMES H. To St. John's Chur Overbrook, Philadelphia (following dination).

CHARTON, FRED. From St. John's Chur Auburn, and stated supply St. Ma Church, Summit Station. To St. Pet Church, Ridge Ave., Allentown.

GALLAGHER, JOHN L. From Philadelp Seminary (student). To Zion Chu Bristol.

REBANE, HANS. From Burkes Garden ish, Va. To Emanuel Church, Phila phia.

WEAVER, JOHN. From Zion Church, land. To St. John's Church, Coopersb

SOUTH CAROLINA

ALKSNIS, TALLY. From Pelion parish, Pel To Mt. Hebron-Union parish, Leesvil

TEXAS

LESHER, ROBERT R. From First En Church, Tiffin, O., assistant pastor. Tyler, mission developer.

MOSER, W. DEXTER. From Shades V Church, Birmingham, Ala. To Rede Church, Houston.

THOMPSON, GEORGE N. To Universit Houston faculty and pastor to stude

WESTERN CANADA

KRISCH, REINHOLD P. From St. John's Church, Edmonton, Alta. To Hay Lakes parish, Alta.

DECEASED

THE REV. JOHN W. MANGUM, pastor of St. Andrew's Church, Columbia, S. C., died suddenly on Dec. 24 at age 67. He had suffered a heart attack.

Born at Homewood, Miss., Pastor Mangum graduated from Newberry College and Southern Seminary, Columbia. The first parish he served while still at the seminary was St. Andrew's. After his ordination he became pastor of the Laurel, Miss., parish, and served subsequently at Jackson, Miss.; Brunswick, Ga., and Woodstock, Va. He returned to the Columbia church in 1946. He died the day before his congregation could witness the burning of the mortgage on its church property.

Pastor Mangum was a former president of the Mississippi Synod, and a former secretary of the Georgia-Alabama Synod.

He leaves his wife, the former Norma Muckelrath; one daughter, Mrs. Edward Hackman of Arlington, Va.; and one son, the Rev. John M. Mangum, editor on the staff of the ULC Board of Parish Education in Philadelphia. Also surviving are a sister, Mrs. May Derrick DeLo, and two brothers, Scott and Stanley Mangum.

The funeral service was conducted Dec. 6 at St. Andrew's Church by Dr. Karl W. Kinard, president of the South Carolina Synod, and Dr. Carl B. Caughman. Interment was at St. Andrew's cemetery.

THE REV. JOSEPH H. KELLER, 84, died Dec. 21 at his home in Loganville, Pa. Born in Yorkana, Pa., and graduated from Gettysburg College and Seminary, Pastor Keller was ordained by the Pittsburgh Synod in 1902. His parishes included the four-congregation Green Hill mission, the Emanuel mission in Windsor Park, Salem church in Oberlin, Loganville, and Emanuel church, Freysville, all in Pennsylvania. He

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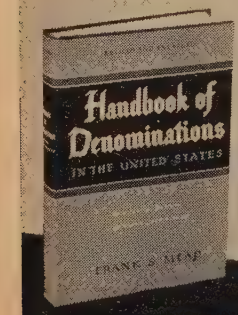

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was instrumental in the organization Calvary Church, Dover, and aided in establishing North Zion Church, Nor Pittsburgh.

Surviving are his wife, Mrs. Lula Vie Decker Keller, two children—the Rev. Pa J. Keller, Martinsburg, Pa., and Mrs. Sa uel G. Myers, Wellsville, N. Y.—and fi grandchildren.

The funeral service was conducted at Matthew's Church, York, by Pastor Gord Folkemer. Burial was in Fairview Cem tery, Wrightsville, Pa.

MRS. ELSIE NYBOE LEAMER, wid of Pastor Jesse S. Leamer, died Dec. 11 Jackson, Mich.

Mrs. Leamer was born in Denmark a came to America as a child. She marri Dr. Leamer while he was pastor of St. Pau Church, Grand Island, Neb. Other parish served by her husband were in Wilber, Ne Sidney, Neb., and Clinton, Iowa. Pas Leamer died in 1948.

Surviving are three children, Dr. Bru V. Leamer, Los Angeles; Margaret Lean Angersbach, Grand Island, Neb.; and Ru Leamer Thomas, Jackson, Mich.; in addit to five grandchildren and four great-gra children.

MRS. LORA NEAS SCHAEFFER, wife of Pastor H. Brent Schaeffer of Witt berg Church, Leesville, S. C., died sudde Dec. 23. She was born in Parrottsville, Te

Mrs. Schaeffer leaves, in addition to husband, a son, the Rev. William B. Scha fer of North Augusta, S. C.; a daugh Mrs. Clare Koch, Chapin, S. C.; three bro ers, Junius, Conrad, and Urban Neas; t sisters, Mrs. Tulin Neas and Mrs. Br Ottinger; and eleven grandchildren.

The funeral service was conducted Pastor J. A. Shealy and Dr. Karl W. Kin at Wittenberg Church, Leesville, on D 24, and interment was at Magnolia Ce tery, Hendersonville, S. C.

DR. G. C. SCHAUB died Nov. 19 Winona Lake, Ind., at age 83.

Dr. Schaub, a native of Cincinnati, was a raduate of Capital University and Semiary, Columbus, and was ordained in 1898 the Joint Synod of Ohio. He served as a me missionary throughout his ministry.

He organized a mission in Youngstown nd served at Canton and Loudonville, Ohio. ining the General Synod in 1909, he rved at Lima, Ohio; built St. Mark's hurch, Evansville, Ind., and Trinity Church, ansas City, Kan. He also served at Zion hurch, Hutchinson, Kan., and Bethlehem hurch, Wakeeney, Kan. While pastor at . Mark's in Evansville, he organized Christ hurch.

Since retirement in 1945, he and Mrs. haub made their home with their son-in-w and daughter, Dr. and Mrs. Harmon J. cGuire, in Park Ridge. Dr. McGuire is esident of the Illinois Synod.

In addition to his wife, Clara, and his ughter, Mrs. Esther McGuire, Dr. Schaub survived by another daughter, Mrs. Dorthe rden of Milwaukee, and by two grandughters, Nancy and Mary Jane McGuire.

The funeral was conducted in Canfield, hio, Nov. 22 by Dr. McGuire.

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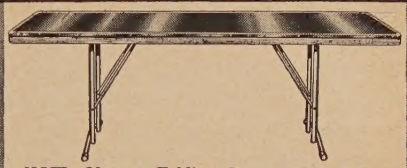

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IN CONCLUSION . . . . . .

WE EXPECT COLLEGE BOYS to get excited and shout rather loudly sometimes. But when an exceptionally dignified professor raises his voice, we may be startled.

Even more dignified than most professors is the New York *Times,* which goes quietly about its work of publishing the most complete daily report of the news which appears in any paper in the world. This month Senator James Eastland of Mississippi seemed to be trying to "get" the *Times,* using the McCarthy technique of calling up a lot of its staff to answer questions about being Communists.

The *Times* guessed that the Senator was attacking it "because of the vigor of its opposition to many of the things for which Mr. Eastland . . . stands."

The *Times* believes (and here's where it raised its voice so you could hear the heart throb in its vocal cords) "that long after Senator Eastland and his present subcommittee are forgotten, long after segregation has lost its final battle in the South, long after all that was known as McCarthyism is a dim, unwelcome memory, long after the last Congressional committee has learned that it cannot tamper successfully with a free press, the New York *Times* will still be speaking for the men who make it, and only for the men who make it, and speaking, without fear or favor, the truth as it sees it."

EVERYBODY SHOULD stand and applaud. We are terribly dependent on honest information and opinion. The press is a searchlight sweeping across public affairs to show what's going on in the dark.

Men who have nothing to hide aren't afraid of the press. But phony statesmen, would-be dictators, and the schemers injustice must silence the free press they can. Papers like the New Yo *Times* are a front line of defense. T test of our respect for freedom is our fense of such a paper as the *Times* ev when it prints things we would prefer be unprinted.

If a newspaper or magazine persister prints things of which we disapprove, have the option of not buying it. Tha the only safe sort of censorship. A dem racy is based on the principle that a s stantial number of citizens will und stand public questions clearly and selfishly if they are properly inform If that isn't true, democracy is hopel

In such a field as church news, thi are much simpler than in political affa There aren't many dark secrets wh anyone is trying to hide. But it is ex lent for us that we have a few comple free papers, such as *Commonweal* am Roman Catholics and *The Christian C tury* among Protestants, that print news as they see it, without fear or fa Some newspapers, too, are becom highly skilled in impartial reporting church activities.

WHEN PEOPLE are pushing other p ple around, or seeking their own adv tage at the public expense, or are guided into believing they are infalli they dislike a free press and try to stroy it. The press gives us the war signals that we must take steps to def ourselves. This watchtower busine difficult and sometimes dangerous. are grateful to the New York *Times* courage in printing "all the news th fit to print." We need it.

—ELSON RU

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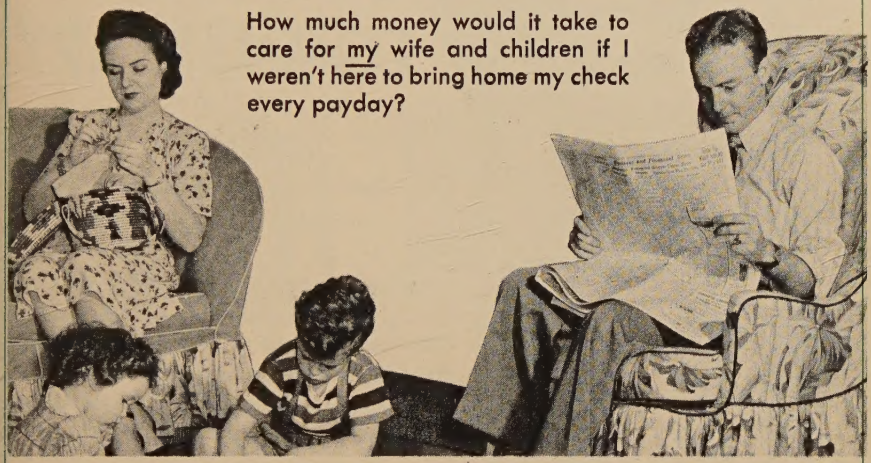

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